

In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha

NOTE-BOOKS

PART II.

Third Edition—JULY, 1932.

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SWAMI RAMA TIRTHA M. A.

. AMERICA

PUBLISHER'S NOTE

It is with great pleasure that the second part of Note Books of Swami Rama Tirtha is placed before the public within 3 months only of the publication of the 1st part.

As stated in the publisher's note to part 1, this part contains the whole of the IIth Note-book, Rama's Essay on Mathematics, together with a short life-sketch of Swami Rama by one of his devotees and an introduction by the late master Amir Chand which was printed in the fourth Volume of old editions.

The price of both the parts together is kept Rs. 2/- but the purchasers of one part only will be charged Rs. 1/8 per part.

This note-book contains some notes which have already appeared in the 'Letters', and this repetition has not only been tolerated but thought necessary on the grounds that firstly the readers of the complete Works may enjoy the contents of note-books and then the letters written by Rama on the basis of these notes.

Secondly the purchasers of Note-books only may not be deprived of the benefit of reading the articles which later on appeared in the form of Letters.

It is hoped that these Note-books will prove useful in helping the readers to lift themselves, in the realms of spirituality, and communion with Higher Self by meditation upon their contents.

LUCKNOW:	}	B. P. Bhatnagar,
<i>July, 1932.</i>		M. A., L. T.,
		<i>Honorary Secretary,</i>
		The Ram a Tirtha Publication League,

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INTRODUCTION.

BY

THE LATE LALA AMIR CHAND.

(Reproduced here from the last of the old Four Volumes of the First Edition, as this volume is the last of the present complete series of Eight Volumes of the Fifth Edition).

THIS is the last of the four Volumes of "*In Woods of God-Realization*," containing all the lectures, letters, poems and writings of the late Swami Rama. It contains the contents, reproduced almost *verbatim*, of his eleven note-books, with the exception of Note-Book No. IV, which has been reserved for certain reasons for future separate publication. There is also a Lecture of Swamiji's on the Evils of Capitalism which had to be omitted in accordance with the best legal advice. I also understand that there are still some unpublished Note-Books of Rama with a gentleman of Lahore, Lala Har Lal Sahib, Nazir, District Court. I tried much to induce the gentleman to part with them for a short time so that their contents or selections from them might also be

included in this Volume, but I do not know why he has not acceded to my earnest request. With these exceptions, to the best of my belief, this Edition of Swami Rama's Works, based on the original manuscripts, bequeathed by him to his beloved and devoted disciple, the learned Shriman R. S. Narayana Swami, is comprehensive, complete and exhaustive.

I must also state here that in the editing of this Volume, brother Puran (now the late Sardar Puran Singh) has taken no part whatever. Swami Narayana and I are alone responsible for it. Where we differed, Swami Narayana had of course the final voice. I must also say here for the information of the readers of this Volume that great difficulty was felt in making selections from his Note-Books, as Rama had not often marked the quotations or indicated their source. A good many quotations have thus been omitted.

We shall feel much obliged if some of the numerous readers of these Works kindly favour us with their opinions on the utility of publishing *in extenso* the contents of this Volume in their present shape. They will be

of great help in bringing out the Revised Edition of this Volume. Needless to say that any criticism, remarks or suggestions about the whole Work would be most welcome and will receive our best attention.*

It is a source of great satisfaction to me that the humble and inadequate expression of my admiration for Swami Rama took the shape of my undertaking this publication in May 1908. It was done on the suggestion and advice of Swami Narayana to whom I owe a deep life-long debt of gratitude for the great spiritual benefits I have derived from his company and *upadesha*. It is through his hearty and devoted co-operation alone that this work has been at last satisfactorily concluded, in one sense at any rate, though I realise that there is still much to be done.

Swami Rama's writings are all at last safely preserved and cannot be lost to the Motherland who needs them most at this critical time of her history. It is a matter of

*We regret we have not received any such suggestions, but the present volume has been carefully revised, enlarged and rearranged.

still greater satisfaction and joy that the undertaking has been highly appreciated in many unexpected quarters. Hardly a fortnight passes that I do not get a couple of letters congratulating and thanking me warmly and sincerely in highly complimentary language on the enterprise, and recounting the spiritual blessings accruing to many a hungry and thirsty soul seeking after Truth and Peace of Mind. In spite of more than a century of the introduction of Western civilization into this sacred land of hoary antiquity and of the inevitable tendencies towards "materialism" that have followed in its wake, it is fortunate that our beloved Motherland has not yet lost its earnest longing for the priceless treasures of the great blessings and sterling virtues of *Sat* (Truth), *Anand* (True Happiness), *Shanti* (Peace of Mind), *Prem* (Love), *Bhakti* (Devotion), *Gnana* (Knowledge), *Buddhi* (Wisdom), *Dhyana* (Meditation and contemplation) and *Mukti* (deliverance from the bondage of Ignorance, the root of all Evil).

It appears to me that Swami Rama—the philosopher, poet, teacher and divine—was one-

of those great personalities which appear from time to time in this world of ours at the most critical junctures of its history. He was certainly one of the most distinguished and eminent sons of Bharata-varsha who came to us just when he was most wanted. He did not appear on the stage of India's history to found any new sect or society of which we have already too many, to revive any old or defunct religion or form of worship, to promulgate any new doctrines or Philosophy, to establish any new Institution, or to unite like Nanak the Hindus and the Mohammedans—though there is room no doubt for such a work—, but his great and noble mission was universal and cosmopolitan. His great aim, his great life-work was to preach and teach the highest, eternal, spiritual Truths to the whole world, specially to India, in this twentieth century of the Christian era, in this scientific age, in these days of exciting race for wealth, industrialism, competition, socialism, hard struggle for existence, and all the attendant evils.

Is not this teaching just what we need most at this time? Is not his message of

spirituality and higher life just the great need of the hour? Is not his entire teaching a strong, emphatic, living protest against the rampant selfishness, the superficiality and dazzling show, worship of form (नाम रूप) and externalism, the intolerance and hostility of religious sects and fanatics, the love of Pleasure with its concomitant evils, the unceasing self-aggrandisement of European nations at the cost of their Asiatic brethren—"sons of the same Heavenly Father"—the heartless use of modern destructive weapons and the great costly preparations for war,—to pick at random some of the characteristics of Modern Civilisation? He preached the Truth in America, the land of the setting Sun, in Japan, the land of the rising Sun, and in India, the Motherland, and thus unmistakably showed that his mission was world-wide, and that his message was meant for all alike, equally for the poor and rich, the old and young, the educated and illiterate, men and women, Asiatics and Europeans, black and white. He recognised and made no distinctions of caste, creed, colour or race, and thus imparted a

a lesson of immense importance, fraught with most pregnant and weighty consequences and issues to his own country, and also to the West where these distinctions are made much of even in their advanced stage of refinement and culture and in spite of all the influence and power of Christianity and progress of Liberalism. He set forth his teachings for the whole world, though one country like India might be in greater need of them at present. How could it be otherwise in the case of one who fully believed in and realized his oneness, his "at-one-ment" with all others ?

But the striking personality of our Rama does not appeal to me only as a great spiritual teacher. He appeals to me, impresses me, forcibly strikes me as a genuine, sincere and devoted patriot, a true lover of "India, the the Motherland," a true and worthy son of Bharata, the *janma bhumi* of great sages, seers and savants. of rishis and munis, ascetics and yogis as well as of the greatest warriors, rulers and heroes; a devoted and faithful *Sevak* (servant) of the holy Arya-varta and a martyr to the cause of the country.

He has clearly taught us our National Dharma and his utterances inspire us with a sense of the great responsibility we owe to our Motherland as the inheritors of a great and historic past.

It has struck me as very strange that this aspect of Swami Rama's great selfless personality, of him who was "in the world but not of it," this trait of his character has not been noticed and recognised in any of the appreciative articles on him that have appeared in the Press or elsewhere since his "mukti" (release from the cage of the body) in 1906. The seventh part of the Third Volume (of old editions) is enough to amply verify and fully demonstrate the truth of what I have just said above. I dare say that he spoke and wrote about India as fearlessly and boldly as on any abstruse problems of metaphysics, and I may add without fear of contradiction that the great courage and spirit of Martyrdom that he always showed in advocating the cause of the fallen Motherland before foreign nations as in his 'Appeal to the Americans on behalf of India' or in explaining to her unworthy and

degenerate descendants the Path of Rise and Progress after centuries of decay and downfall—a phenomenon the like of which no other great nation of the world has witnessed—have been rare even among our best Sannyasins. Had not dear Rama done so, he would never have been to us what he is now. He who was never afraid of tigers and deadly serpents among which he lived, he whom the terrors of the most desolate wildernesses and the wildest mountains could not terrify, he who never retraced his footsteps in the face of imminent danger, he whom the prospect of instantaneous death by the least slip as when climbing the lofty summits of Sumeru (Bunder Punchh) could not frighten and turn back from his firm resolve to reach the goal in view, he who had conquered mighty Death, he to whom this life and death were really alike, could he, could such a one, I say, be afraid of any human power or being, however high, however great, however mighty? It is to this spirit of perfect fearlessness and independence, this perfect indifference to life and death, this absolute indifference to his future that he owed his bold

and undaunted advocacy of the Truth, truth relating to this world as well as to the next, truth regarding Governments as well as Priestcraft and Civilization. This is what constitutes his glory, this is what makes him great—as great as any man ever was in this age—this is what raises him above many a preacher, teacher, leader and reformer who often begin with setting up to the smooth easy motto of “Work along the line of least resistance” as their fundamental principle, and whose first care is their own safety and the interests of themselves and their kith and kin. This is what proves him a true Sannyasin (सन्नि साधू). Little is known to the general public, even to most of his lovers and admirers, of the unknown persecution by the mundane powers for the Truth he spoke freely in free America and on his return in the land of his birth,—truth that like all the great men and martyrs of the world he spoke irrespective of consequences, regardless of the approbation and disapprobation of those who listened to him; truth—bare, bold, unvarnished; truth not influenced by any worldly motives of sordid

gain or loss or considerations of filthy lucre, truth not meddled with or controlled by the "big men," the multimillionaires of the world. It is this spirit of uttering forth the plain truth—bereft of considerations of policy and expediency,—“the truth, the whole truth and nothing but truth” that makes him a great hero, this is what imparts force and value to his criticism and condemnation of institutions, governments, civilizations, customs, fashions, priestcrafts, pseudo-reformers, cowardly leaders and men in general.

Swami Rama has rendered another eminent service to the Motherland. It is estimated that there are fifty-two lakhs of Sadhus in this country. He has set a very high example to them and presented the true ideal of Sannyasa before them. By his own life and teachings he has shown the futility and absurdity of the mistaken, nay, mischievous notion of Sannyasa, namely, that it consists merely in inaction and retirement, in asceticism and self-mortification of the body. He lived and moved freely among his fellowmen, he travelled far and wide in the

most advanced and civilised lands, he taught and discussed with all who approached him in the right attitude, he lectured and wrote, he dealt with such subjects as 'Married Life' and 'Meat-eating,' thus showing that Sannyasa does not mean retirement, aloofness or inaction, and establishing the claim of Vedanta to be a practical philosophy applicable to the most complex affairs of daily human life and the most recent problems of modern civilization. By his simple and abstemious, yet active life, he has shown all our Sannyasis the right path, the way of life, the keynote to success which their beloved, yet so neglected, Motherland sorely stands in great, urgent need of at this moment. Oh ! what a revolution would it mean in the life and condition of Bharat, what a difference would it make to us, what a prominent and potent factor would it become in the future of our country, if even a few lakhs of our Sadhus—a good many of them so well-meaning but misguided—only realized and followed earnestly in actual life the highest teachings of Vedanta as exemplified in the lives of such noble and elevating

exemplars of Mankind as—to select only a few at random—the Bal Brabmachari Swami Dayanand, Swami Vivekanand, Swami Ram Krishna Paramhansa, Swami Rama and his disciple, Swami Narayana. They have all raised the dignity of Industry and honest Work and shown that a life full of active, strenuous (but unattached) action and struggle is not incompatible with or derogatory to the true spirit of Sannayasa. Swami Rama's deliberate, persistent renunciation of all the worldly prospects (see his Life-sketch by Puran) and of all his worldly relations and connections in the very prime of life and at the very outset of his promising worldly career—two great obstacles and temptations in the way of so many men—has added one more striking example to so many others of the high and irresistible claim of Truth and Motherland on Man. With the irons of the marriage-tie helplessly fettering almost every one in this country so early and so prematurely and without the married people having any choice and voice at any stage in the whole affair, it is strange to me to hear even a learned Shastri

(Master of Art) holding and teaching that our duty to our mothers, sisters and wives, the last of whom have been unlawfully given to us in wedlock at a time when they are incapable even of understanding the nature and object of the marriage bond, was more important, higher and more binding than our supreme duty to the Motherland (*Bharat Janani*) or to the cause of Eternal Truth, Righteousness and Justice.

Swami Rama embodies in himself the highest example of the law of Self-Sacrifice and Renunciation.

But it is not as a Sannyasin alone that he has set a good example and rendered eminent service to India. Even his student life, on which great light has recently been thrown by the publication of the Letters to his Guru, serves as a guide to our students and young men, and solves many of their difficulties and problems. He has shown by his conduct in his School and College career how the difficulty of poverty is capable of being solved in this now impoverished land at any rate. His reverence and obedience, his shyness and

modesty, his sympathy with fellow-students, his patience and peace of mind under very trying circumstances, his habits of application and industry in spite of constant ill-health, his sense of self-respect, his open door hospitality just after passing the M. A., his great popularity and fame as a Lecturer before his assuming Sannyasa, his never caring for the morrow, are some of the points that have struck me during the perusal of his 300 letters out of about 1,100.

These are some of the aspects and characteristics of his short life and sublime teachings that have struck me at once without devoting even an hour to giving the matter any close thought at the time of penning these Introductory lines. I never saw Rama in the flesh and have not yet had the time and opportunity to study him closely. His teachings are at present practically unknown even to the vast majority of his own countrymen. I feel sure that as they are grasped and assimilated more and more, he will be better appreciated, admired and imitated in the future. It has been a great

surprise to me to come to know how great is the number of his lovers and admirers, how widespread all over India they are and how much quiet, unostentatious influence he has exercised over the people of this country, over his fellow-countrymen even of those parts which he hardly visited, during his short sojourn and public ministry in this world.

These Works are being already translated into several vernaculars as Gujrati, Marhatti, Hindi,* Tamil. These translations are in different stages of progress. The Urdu Edition of his Works has at last been undertaken by Swami Narayana himself, and the first volume will be out in May next.†

[In connection with these translations and certain other publications as those of Messrs. Ganesh & Co. of Madras, it appears to be necessary to explain here that the right of reproduction and translation has been registered

*The publication of Rama's Works in English, Hindi and Urdu has now been taken up by the Rama Tirtha Publication League, Lucknow.

† Urdu Works are now revised again, and the first two volumes of the new edition are out,

and reserved not with a view to monopolise the work of propagating Rama's teachings in order to make money out of it. Nothing could be farther from our thoughts, nothing could be meaner. But it is simply to ensure the purity, the excellence, the correctness and neatness of the Works published that this step has been reluctantly taken.

It is a great surprise and pity that exercise of control and regulating of work has been grossly misunderstood in several quarters even where such a misunderstanding could not be dreamt of. It appears necessary to Swami Narayana who having been duly recognised and formally installed as Swami Rama's successor on his demise and being formally handed over the keys of Rama Matha and Rama's boxes by the late H. H. the Maharaja of Tehri himself in an open Durbar, has the sole proprietary right (in the *laukik* sense only) to these Works, to safeguard and protect the interests of those who were first in the field to risk their money—in some cases borrowed—at his request or according to his advice. Is it not only fair that he should be

mindful of their interest. Is it not his plain duty? Is it not true that in case of heavy loss those brethren are sure to be discouraged from further publication work on whom Swami Narayana counts at present for it? Is it not morally due to those who have pledged and vowed not to take a pice out of the net profits of the work and who are doing the whole thing in a purely *dharmic* spirit, as a labour of love, that there should be no unfair or premature competition in a business-like spirit from mercenary motives? Will it not be a deplorable spectacle, a sad comment on our admiration for Rama if this purely *dharmic* enterprise leads to or involves litigation?

As regards translations, it is not intended in the least to restrict or discourage them. We earnestly wish that there should be translations into *all* the Vernaculars of the country so that these valuable works may reach the masses also, and all who undertake it in the right spirit are most welcome. But Swami Narayana being always very particular and keen in all his own work about correctness, neatness and

literary form and get-up, it appears absolutely necessary that only those who are qualified in every respect to translate and publish these Works should undertake the sacred work, and that it should not be done by any brother from purely selfish motives of gain, as, I am sorry to state, has been the case with some in the past. It is also necessary in the interests of Translators and Publishers (of Translations) themselves that we should be kept informed of those who are doing it, so that they may not suffer from undue competition, as may happen by several gentlemen publishing a translation *in the same vernacular* simultaneously and without knowing of each other's undertaking. It is simply with such highest motives that the enterprise of others is only being *controlled*.

What a pity that this attempt should be misunderstood, even condemned by some who subscribe themselves as great admirers and lovers of Rama ! How long shall all good and useful work in our country suffer from the curse of such misunderstandings, petty jealousies, selfishness and other vices that serve

as impediments ! I fully trust that the above lines will clear the matter and remove such misunderstandings and differences as have recently risen in certain brethren's minds through ignorance of our motives and reasons of the course we have been obliged to adopt owing to the abuse of their privilege by some of them.]*

It is clear from all the above that Swami Rama's influence belongs more to the Future than to the Past and that he will exercise a more prominent and powerful influence over the future course of events in this country than is now known or realized, as he would have done had he not prematurely left us so suddenly. His worth will be better known, understood and realized now that he is no more with us in the flesh. Will it be out of place for me to suggest here that all sincere and devoted admirers and lovers of Rama may meet once a year, if possible and convenient,

*The copyright of the Works is now vested with the Rama Tirtha Publication League, Lucknow, and permission for translations in all languages should be obtained from it only.

on the day of his demise or birth at some central place like Delhi or in different places by rotation to which different brethren may invite, to exchange views, to study together Rama and to consider and decide what steps should be taken to expound and propagate his teachings throughout the length and breadth of the country?

It remains for me now to record my best thanks to all those who have rendered me great and valuable help in many ways in this great enterprise. Swami Narayana has been my guide and helper throughout—without him I could not have done it. Some have helped me by their criticisms and valuable suggestions, some by making necessary alterations and corrections in language, some by copying and typing from the original manuscripts, some by reading to me from the original while I was going through the proofs, some even in the drudgery of despatch work, and last but not least a good many have actively and zealously co-operated in making the publication known to others and inducing them to get and read the Volumes. If I

should specify and select even a few names, it would make this lengthy Introduction too long. So I avail myself of this opportunity of sincerely thanking them all and of reminding them that they have still to do much in various ways.

May Rama's choicest blessings fall upon them ! May it fall to the lot of many to take up the Cross of Truth and Justice and follow the noble and elevating example of Rama !

In conclusion, I apologise to all the readers for the length of these observations written in great haste just a few days before the belated publication of this Volume in a foreign language of which I do not profess to have a great command and also for the great delay which has occurred in its publication owing to unavoidable reasons. I would also wish it to be clearly understood that while acknowledging my great debt of spiritual benefit which I owe to Swami Rama and expressing my great admiration for him, I am prepared to subscribe to *all* the doctrines which he has propounded and only am

anxious to make his whole teaching known to the world.

<i>Delhi,</i>	}	AMIR CHAND
<i>26th April, 1918.</i>		

P. S.

I also feel it my duty to acknowledge the kindness of the well-known Rev. C. F. Andrews, M. A. (Professor, St. Stephen's College, Delhi, and now comrade of Mahatma Gandhi) who, besides writing the Introduction to the First Volume, has helped me by looking over and correcting the English of this Introduction. The photo of Swami Narayana has been put in this volume entirely on my own initiative. It appeared to me appropriate that it should have a place in this, the last volume.

INTRODUCTION

(TO THIS NEW EDITION)

A perusal of the introduction by the Late L. Amir Chand will make it quite clear that the League does not want to stand in the way of other persons publishing Rama's Works but is, on the other hand, anxious to propagate the inspiring teachings of Swami Rama, as much as possible, so that one and all may be benefitted by them. The only safe guard and control which the League has in view, is the purity of language, nice get up, and cheap price which may be within the means of all. If any publisher or translator will undertake to translate and publish the Works under the said safe guards and control, the League will be glad to give him permission for it.

It will be evident from the perusal of the publisher's note that these note books have been revised and rearranged and brought out in an improved form in this new Edition in two nice handy Volumes.

May the message of Swami Rama, contained in these volumes, inspire one and all.
Lucknow, 26th July 1932 B. P. BHATNAGAR



R. S. NARAYANA SWAMI

HYDERABAD 'SINDH,

1905

A BRIEF LIFE SKETCH OF SWAMI RAMA TIRTHA

BY

Mr. Narayana Swaroop, B. A., L. T.,
(One of the patrons of the League.)

Swami Rama, previously known as Gosain
Tirtha Rama, M. A., was born on
1 Birth and Family. Wednesday, the 22nd October, 1873,
on the day following the Diwali at Muraliwala,
a small village in the District of Gujranwala,
Punjab. Born in the family of Gosain Brahmans,
he was the direct descendant of Gosain Tulsi
Das, the famous author of the Hindi Ramayana
and in the line of Rishi Vasishtha, the Guru
of Bhagwan Rama Chandra.

His father Gosain Hirananda had no means
of livelihood except what he received as gifts
in his priestly tours to Peshawar and Swat.
His mother passed away when he was but a
few days old, and he was brought up by
his elder brother Gosain Guru Das and
his old aunt. Swami Rama was thus born
under the lowly roof of a poor but noble
Brahman family.

He was brought up on cow's milk and remained very weak and thin during his childhood. His aunt, who was a model of goodness, chastity and devotion, used to take the little Rama along with her to temples and shrines where the worship of the Deity, the recitations from the Puranas, the Mahabharat and the Bhagwat, and the blowing of the conches had a strange fascination and charm for him, so much so that he used to cry if he heard the conches blow in the neighbourhood, and no toys, no sweets, nothing indeed satisfied the baby short of its being taken to the place of worship.

As a child he was very attentive in listening to the recitations of the sacred lore and would rather forego his meals or even the much-loved studies than not go to attend the 'Kathas'.

He ruminated over the stories he had heard with a precocious mind, put questions and offered appropriate explanations. His village people bear testimony to his unusual intelligence, his contemplative nature and his love of solitude.

Thus the devotional songs and stories and the sacred sound of the conches had early impressed the baby mind and sown the seeds of intense longing for the Divine.

Quite an uncommon child, it was predicted by astrologers that he was the coming genius of his race, the illuminator of faith, a traveller of foreign lands, and had danger of life by water in his 33rd year. This prediction came true literally.

While he was yet a baby, only two years old Rama was betrothed by his father to the infant daughter of Pandit Rama Chandra of Veroki in the Tehsil Wazirabad of District Gujranwala, and was married in his tenth year. It can only be imagined how this early marriage stood in the way of Rama's studies later on, but at the time he was too young to make any protests. It points forcibly to one of the evil customs of our Hindu Society which not a few still follow in their ignorance and only succeed in putting a double burden of a student and household life on the shoulders of their younger generations stunting their growth, undermining

3. Early Marriage.

their health and intellect, and ruining their lives for good.

It was through sheer strength of determination, devotion and love for studies that Rama successfully met and overcame every obstacle put in his way.

He became a student at the age of five. He was admitted into a Vernacular Primary School in the village Murali wala.

4 Student
Life.

Though tiny in size and simple in habits, he had a splendid memory and was both intelligent and industrious. The Head Maulvi of the school was at times quite astonished at his intelligence and memory. At this early age in his 5th class, he had finished Gulistan and Bostan (the two standard Persian books) besides the school-books, and had committed to memory a large number of Urdu poems.

(1) Primary
Education.

But he was not given to sports and games at all. The whole day was spent in study, and in the evening as soon as he got leisure he used to go to Dharmashalla to hear the much loved recitations of the sacred books. On his

return he took his evening meals and recited before his admiring relations each and every word of what he had heard without any additions or alterations whatever.

After finishing the primary education he went with his father to the
 (ii) Secondary Education and Guru High School in Gujranwala, a distance of about 7 miles from his village. Being only ten years old he was there left by his father under the protection of his able and kind friend Bhagat Dhauna Ramji, who was consequently regarded by Rama and accepted in true faith and devotion as his Guru or Spiritual Guide.

He was admitted there in the special class to study English and after coming out successful was taken into the middle class in 1886. He was now 12 years old and cherished an intense devotion towards his Guru whom he wrote his first letter in Urdu from Veroki (his father-in-law's place). In the course of his secondary and college education he exchanged more than a thousand letters with his Guru, many of which have been collected and printed in Urdu in the form of a Book called Rama Patra. They are

highly interesting to read and show the great depth of devotion, faith and respectful attitude which he always had for his Guru, who was not a man of letters.

In 1888 when fourteen and a half years old, he passed his Entrance Examination from the Punjab University, standing first in his school and 38th in the University, and gained a scholarship. Though his father did not want him to read further, he came to Lahore for admission into College. Consequently, he had to subsist on the small sum of scholarship that he had secured from the Municipal Committee, Gujranwala, on account of his first position in the school already mentioned and was admitted in the Mission College, Lahore. In his second year specially, he worked so hard that he was very often ill. It was not unoften that he kept himself absorbed in his studies from sunset to sunrise. Solitude, hard work, and ample time for his studies were what he loved dearly.

He stood first in F. A. in 1890 and also secured the Government scholarship not withstanding his continued

illness and the fact that he had taken Sanskrit in F. A. as against Persian which he had studied up to Entrance.

He continued his studies in the B. A. class in the same Mission College with perfect faith in God and his Guru and maintaining life on the scholarship he secured. But when his father saw that he could maintain himself without his help and was not willing to undertake any service according to his wishes, he felt very angry and took Rama's wife with him to Lahore and left her also in charge of poor Rama for a year or so without any kind of support from himself. Gosain Rama had now to face a number of difficulties, *viz.*, the house-rent, the cost of books, the college fee, the expenses for his wife and himself etc, etc. But such was his undaunted courage to meet any difficulties and the supreme love of knowledge for its own sake that he could entirely forget the ordinary comforts and physical needs of daily life.

He would forego an extra suit, an extra loaf or even a day's meal for the oil of his

(c) Trials and
difficulties
in B. A

midnight-lamp and would actually starve for days together without, however, showing the least signs of suffering or sorrow on his face, for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

Once Gosain Rama happennd to spend almost all his scholarship in the purchase of his text books and did not care at the time to make provision for other expenses. As a consequence he found out that what he had left was only a very trifling sum which could be spent during the month at the rate of only 3 pice or 9 pies per day. He was at first rather at a loss what to do, but a moment after said to himself that God wanted to test him, that at least beggars did pass their days on two or three pice a day and hence he should not fail under that trial. Rama, therefore, began to subsist on two pice worth of bread in the morning and only one pice worth in the evening. But soon after, one evening the shop-keeper accosted him with the remarks that he took pulse free along with one pice of bread ; that such a business could bring

(d) An incident.

him no profit and hence he could no more sell one pice worth of bread to him. Thereupon Rama resolved to partake of food only once a day until he got money again.

Thus with an iron will did he fight his way

(e) Character as a Student coolly day and night like a soldier, and win over field after field of knowledge. Hunger and thirst, cold and heat, could not tell upon this supreme passion that he felt towards knowledge. He was a typical student who loved to study not with any hope of gaining worldly ends but for satisfying the evergrowing thirst for knowledge which was firing his soul anew with every new sun. His daily studies were sanctified oblations on the altar of this "*havan kund.*" He was the patient architect of himself from childhood to manhood. He built himself little by little, moment by moment and day by day. It may be said that perhaps the whole career of his further life was sketched already before his mind's eye, because even as a boy he was working so gravely, so silently and so consciously for a definite mission. He had an

angelic nature with a purity and innocence of life rarely met with.

As a student he lived extreme poverty. The dress of the boy Rama consisted
 (f) Dress. of a shirt, a pair of Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3-0. He always wore native shoes even while studying in B. A., class; and was rather in a fix what to do when he had to use the prescribed pair of boots in the Convocation Hall. Once he lost one of his shoes in a drain while it was raining, and the next day he went to College with the remaining shoe in one foot and an old used shoe of a female in the other. Afterwards he purchased a new pair for nine annas and three pies only.

He had a soft handsome face of a typical Aryan cut. The eyebrows arched over a pair
 (g) Physical appearance of spectacles covering deep black eyes, which showed the mysteries and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power, there was feminine softness round his lips.

When he was serious, the lower lip pressed against the upper on a small round chin, which betokened indomitable strength of will. But he was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his small, frail, fair-coloured body. And yet, under this unassuming humble appearance, there lay hid a remarkable man with some lofty aspirations and noble aims, which the Brahman body thought too sacred to be uttered.

Now to return to our narrative of his studies
 in the B. A. class, we find still
 (i) Greater Trials. greater trials awaiting for

Gosain Rama. In the year in which he appeared for his B. A. examination, there was such a confusion in the examination of English papers that some of the best boys failed to pass while the one who came out first was the boy whom the Principal was not going to send up at all. Poor Rama was also one of those who failed, and he failed by only three marks in English although he was first in the whole University in the aggregate of marks.

There was a great agitation and discussion in the papers which resulted in the passing of a new rule in the University, though nothing could be done for Rama. It came into force from the next year and provided for the re-examination of the answer-books of a body who failed by only five marks. Rama had, therefore, to accept his hard lot and to continue his studies in B. A., for one year more. That very year a state-scholarship was awarded for the study of Mathematics in England to a candidate who was not over 21 years and had passed his B. A. or M. A., in Mathematics. This was eligible for Rama but as he failed in B. A., he could no longer get it.

Again, the scholarship, which he was hitherto getting, was also stopped owing to his failure in B. A. This was a moment of sore trial for him and although he saw only gloominess all around yet his trust in God never forsook him and his courage never failed him.

He resolved all the more firmly to pass his

B.A. examination and with tears in his eyes he prayed to God in solitude making a total self-surrender of himself. From the depths of his grieved heart came forth the well-known couplet:—

(j) Resolution
and Self-
Surrender.

त्वमेव माता च पिता त्वमेव । त्वमेव बन्धुरच सखा त्वमेव ॥

त्वमेव विद्या द्रविण त्वमेव । त्वमेव सर्वं मम देवदेव ॥

Thou alone art my mother and father,

Thou alone my relation and friend.

Thou art knowledge, Thou art wealth,

Thou art all, my God of gods !

The next day, when he got himself admitted in B. A. again, he found to his great surprise that the College sweetseller L. Jhandu Mall came full of sympathy and requested him to dine thereafter daily at his house. Rama, of course, accepted the timely offer and invitation. The generous sweetseller not only helped him with food but provided him with clothes also from time to time and also a free house to live in. In times of great need he was helped with money and food by one of his relatives also namely P. Raghunath Mal, Assistant

(k) Unexpected
help.

Surgeon, who was also his teacher for some time. Not only this but the Principal called him and handed over a sum of Rs. 53-0 only saying that it was given to him for Rama by somebody. He hesitated to accept the whole sum but only half of it, and entreated the Principal to spend the other half for some College purpose, or, to pay to Mr. Gilbertson, the Professor of Mathematics, who had been very generously paying up half of his College fee. But the Principal pressed him to accept it and he had to do so. Moreover, he undertook some private tuitions also, even giving free instructions to some in his hard pressed time, for he took a great delight in teaching. Thus he toiled on till the time was ripe to send the University fee of Rs. 30-0 only. "God helps those who help themselves." Just when he was thinking about it and how to meet the difficulty, Mr. Gilbertson, who was extremely pleased with Rama's industry and intelligence, called him apart and gave him something wrapped in a piece of paper. On going home he opened the little packet and found to his surprise the exact sum of Rs. 30-0 only.

In his test examination, he stood first gaining 60 marks more than (l) B. A. Test were required for First Division. In mathematics he gained 145 marks out of 150. He had so much self-confidence when he appeared in his B A. examination that in his mathematics paper while he had a choice of doing any 9 questions out of 13, he solved all of them and requested the examiner to select any nine, although the paper was a stiff one and other boys were able to do 3 or 4 questions only at their best.

In 1893, his success was a marked one, for he stood First in the Punjab (m) B. A Result University in B. A., and in First Division, securing 310 marks. He also gained two scholarships, amounting to Rs. 60-per month besides a gold medal, a gown, and other rewards. All this was the result of his perfect trust in God and firm determination.

He was now nineteen and a half years old when he entered for his M. A. (n) M. A. Study in Mathematics in the Government College, Lahore, as there was then no M. A. class in the Mission College. He used

to teach his class-fellows with so much pleasure, that he used to leave off his own work at once, however busily engaged, if any of them asked him a question. While studying for his M.A., he also acted as an honorary professor of Mathematics in the Forman Christian College, where he had himself studied, and worked for about two years thinking it to be his duty to discharge the debt he owed to his Alma Mater. He used to study at least four or five books on the same subject. He was the idol of all his teachers who were always very kind to him. When he passed his B. A., with distinction, he had a chance to accept the State-scholarship for Civil Service, but he only liked to be a teacher or preacher.

In one of his letters to his Guru, dated the 9th February 1894, he writes about
(o) Daily routine
in m. A. his daily routine as follows:—

“I rise from bed at about 5 A. m. and study till 7 A.M., then go to answer the call of nature, take my daily bath and exercise. After that I go to Panditji (reading in the way). There, after an hour, I take my food and go to College along with him in a conveyance. On

return from College I take milk in the way and after a few minutes' stay at home I proceed towards the river Ravi where I take a walk for about half an hour by its side. On my return I make a round of the city through its gardens and reaching home again walk up and down the roof of the upper story of the house until it becomes dark. But you should not forget that I walk up and down never without studying from a book at the same time. On dusk I take my exercise and after it read till 7 p. m. Then I go to take my meals and to teach Prem, a student. On return I take exercise again and then study till about half past ten in the night and lastly go to bed. It is my experience that it is only when our stomach is in a healthy condition that we feel cheerful and buoyant, concentrated and keen in intellect and memory and can offer our prayers to Him with a pure heart. I, for one, partake of food very sparingly and what I do eat I make it a point to digest it thoroughly."

It may be remembered that being very
 (p) Food and studious, Rama was, in his
 Exercise. student-life even up to B.A.

very weak in health, often suffering from fever, headache and constipation of which he wrote to his Guru in some of his letters. But now he realized the value of open air exercise and light but nourishing food well digested. In his M. A., in 1894, he took delight in taking pure milk so much that he wholly subsisted on it and took long walks, often of 30 miles without feeling tired. On the contrary he felt very healthy, light and clear in brain. He invented new and old exercises but very effective at the same time. One of them was to raise and lower slowly a bedstead (charpai) which he could do 160 times and which the strongest of the College boys could not do more than 20 times. He never used an umbrella even in the hottest sun or the rainiest day.

In 1895, when Rama was about 20 years old, he obtained his M. A., degree
(g) M. A. Result. in Mathematics with a very high percentage of marks, although the Mathematics papers that year were specially hard, the like of which (as Rama himself says) were never before set in any Indian University in M. A.

'Mr. W. Bell, then Principal of the Government College, Lahore, thought very highly of his exceptional attainments and wished him to go up for the competitive Examination of the Provincial Civil Service. But Gossain Rama's own desire was to teach Mathematics which he had acquired with an infinite amount of labour. He thought in those days of taking the State Scholarship—as was his right that year and going to Cambridge for the Blue Ribbon. But he was destined to be a greater man in another line than a mere Senior Wrangler, and the scholarship was given to a young Mohammedan'.

For sometime, after his M. A. in 1895, he opened Private Classes in Mathematics for F. A. and B. A., students on Rs. 10 and Rs. 15 each, per month, respectively, and besides these students one or two professors of the Colleges also came to study with him. All this was a very hard work and told upon his health. So he had to return to his home Muraliwala in Gujranwala. After regaining health a few months after he came back to

3 Service and
Public work.

Lahore and became a member and later on the Secretary of the Education Committee of Sanatana Dharama Sabha. In the meanwhile he learnt the art of Drawing in the Anglo Vedic College, Lahore.

Then near the end of 1895, he became the
 (1) Sialkote. Second Master of American
 Misson High School, Sialkote, on
 Rs. 80 p. m. and in a few days he became
 known among the boys as one who could
 multiply, by memory, sums reaching to millions.
 Many a boy from distant places flocked in his
 school and he was on such familiar terms with
 them that whatever they asked for, he gave
 them without hesitation. Any boy could,
 according to his need, go and drink milk from
 the sweet-seller on Rama's account. Thus he
 spent the whole of his pay on students and
 passed a simple life among them full of mercy,
 sympathy and unselfishness. He also took part
 in the local Sanatana Dharma Sabha and other
 religious bodies giving his inspiring lectures as
 at Lahore.

In 1896, he also became the Superintendent
 of the Mission Boarding House, Sialkote, but

only after a month or two, in the same year he got an appointment as Professor of Mathematics in the Forman Christian College, Lahore.

He also acted as Reader for a short time in
(ii) Lahore. the Oriental College, Lahore.

Whatever he got as his pay of professorship he used to distribute, almost the whole of it, at once among the deserving persons and thus left for himself a very scanty and trifling sum month by month. He cared not for his own physical self and its comforts, nor for wealth, or clothes, or material needs, but was being gradually transformed and coloured inwardly with true mental renunciation (Vairagya).

He had an intense love for Bhagwad Gita and read and re-read it time
(6) Devotion to Krishna. after time till he had dived deep into its inner meanings and made himself one with it. His devotion to Shri Krishna developed to such an intensity that many a night found him weeping constantly in his separation so much so that his bed sheets were found all wet in the morning. He would go to the Ravi-side and remain

absorbed in meditation till late in the night. All his holidays were spent in constant thought of his beloved Krishna, and if he lectured in Sanatana Dharma Sabha on 'Bhakti' or 'Krishna' all the words that dropped from his lips were quite wet with tears. At this stage of his spiritual development he very often beheld the cloud-coloured Krishna with a bamboo flute on his lips and dancing on the head of a cobra, face to face, with his eyes open and his senses all about himself.

His Holiness Jagadguru Shri 1108 Shri Raj
Rajeshwar Tirtha Swamiji,
Shankaracharya of Sharada
Matha, Dwarka, Kathiawar
happened to come in Lahore
during these days. He was

very proficient in Upanishads and Vedanta, and was so learned in Sanskrit language and the Shastras that he had no equal.

Gosain Rama had the occasion to receive him on behalf of the Sanatana Dharma Sabha and had full opportunity to enjoy his blessed company.

His intense devotion to Krishna now

7. (1) Jagad Guru's
reception
and
Vedanta.

changed its direction and worked with an equal force in search of self-realization, as taught in Vedanta.

He now began to make a thorough study of the Upanishads, the Vedanta-Sutras and other books on Vedanta, and determined to pass his summer vacation in Hardwar and Rishikesh for spiritual exercises and deep meditation on Self. Hence in August 1897, he hired a house by the Ganges-side in Hardwar and began to enjoy the bliss of deep meditation in solitude (the realizing in practice what he studied about Vedanta in theory).

Thus by continued practice, his spiritual bliss developed to such a pitch that on October 25th 1897, the Diwali day, it led

(II) Mental
Renunciation.

him spontaneously to make a total self surrender or renunciation of all and he wrote to his father to the effect that Rama had, on Diwali day, gambled away his body for the Real Self.

After this Rama was ever absorbed in contemplation of the Self or Atman, and knew not day from night but the One Supreme

Realization or the search after the Absolute Truth.

At the same time, in February 1898, in order
 (III) Sabha to taste of the Sweet Nectar of
 Divine Bliss in company with
 others, he organized a Sabha at his place called
 the Advaitamrita Varshini Sabha, which
 consisted mostly of Sadhus and Mahatmas.

It was held once every week, and whatever
 conclusions were drawn from an earnest
 discussion on Vedanta, they were worked upon
 and practised by the members in solitude for a
 week and the experiences related before Rama
 in the next meeting for further instructions.
 Thus Rama became more and more absorbed
 in the real Bliss and nothing could shake him
 from his concentration of mind and inner
 peace

Although outwardly he was sometimes very
 8. First Tract. busy but inwardly he enjoyed
 the eternal peace. It was during
 these very days, in 1898, that for the benefit
 of the student community Rama delivered a
 lecture on Mathematics, which was afterwards
 published in the form of a pamphlet and called

“How to excel in Mathematics”—the treatise now published again in the present volume. This was his first English speech and written work, and it was followed by writings in different languages.

He had such an intense devotion to study that a whole library of books on religion and philosophy of the West was mastered in a short time. The Rishis of the Upanishads, Patanjali, Jaimini, Kanad, Kapila, Gautama, Vyas, Krishna, Shankara, were as much at his fingers' end as Hafiz, Attar, Shams Tabrez and Maulana Rum; Kant, Schopenhauer, Fichte and Hegel, Goethe and Carlyle were as familiar authors as Tulsi Das, Sur Das, Kabir, Tuka Ram and Nanak, who were undoubtedly his inspirers. He was perfectly at home in Persian, English, Hindi, Urdu and Sanskrit Literatures. He studied the four Vedas in 1906, and was a master Pandit of every Mantra, whose every word he analysed with the acute accuracy of a philologist. Not only had he a mastery over literature but was a keen student of Science and Mathematics. He loved Science and was an amateur chemist

9. Vast Studies.

and botanist. His special study in the Philosophy of Science was Evolution. He enjoyed the scientific candour and truthfulness of Spinoza, Spencer, Darwin, Haeckel, Tyndal, Huxley, and Professor James. Thus he made himself quite a prodigy of learning. It seems every minute of his thirty three years was so well utilised. He was very hard working till his last moments.

While in America he went through in two years, in spite of his strenuous public labours, almost the whole range of American literature taking a particular delight in the free chants of Walt Whitman and Thoreau.

10. Character and Personality. "He was in a strange humour all his own when he judged all the world's authors, prophets, poets, and mystics. There was no pedantry and not the slightest shadow of affected pride or anything unreal when he acted like an impartial judge in his own way. He was a scholar, scientist and spiritualist of a very high order in one. Simultaneous with his intellectual culture, he had brought his spiritual development to a very high pitch. Crowded

Lahore could no more satisfy the amplitudes of his soul. Whatever time he could get, he would spend in the Himalayan hills and jungles meditating on the Upanishads and the secrets of the Ancient Aryan "*Brahma vidya*."

"It was in the forests of Brahmapuri, near Rishikesh, in 1898, that Rama realized his object,—the Atman, the Self. He went there all alone and without any thing but a few Upanishads. Again and again he went over them and meditated by the Ganges-side on bare rocks day and night little caring for rain or sunshine but all absorbed in the one thought of self-realization

He had determined to lose his very life in the attempt or to gain it, and he did succeed.

He attained to that fearless blissful oneness state of mind where there is no more delusion or repentance, and knowing or rather realizing which nothing remains to know.

The inner fountains of Divine Bliss were now incessantly and spontaneously flowing out of him and shedding benediction all around

him. Shrutis and Smritis, verses and songs, thoughts and things, questions of philosophy and religion, politics and society, whatever now came from him, were changed by the mysterious effects of his inner soul and came out with refreshing beauty in a new form, wearing garment of Rama-consciousness. He saw the Universe in Himself and Himself in the Universe. He enunciated the great law that "the whole Universe serves one as his body, when he feels the Universal soul as his very self."

Not only a spiritualist and a veritable prince of all Oriental dreamers and
 12. Exercise. Yogis, he was a great champion of physical exercise. He delighted in designing new methods of physical exercise. He could never forego his daily exercise. He was seen, even a few minutes before his death, taking, as was his wont, his physical exercise. Thus out of a thin frail body, he managed to emerge a strong man of staglike nimble activity. He was a great and swift walker. He could walk more than 40 miles a day as a Swami in the Himalayan hills. He won

in America a 40 miles race, which he ran out of fun in competition with some American soldiers coming two hours ahead of the winner. He scaled Gangottari, Yamunottari, Badari and Kedarnath peaks, clad in a small strip of a loin-cloth and a blanket. He crossed from Yamunottari to Gangottari through glaciers. He lived in snows, slept in caves, in thick dreary jungles all alone. He would roam about at midnight in dark jungles defying death and fear. He was so fearless, so bold, so vehement, so strong and so roseate and yet he was so gentle, unaffected, childlike pure and noble, sincere, earnest and unassuming that all who came in contact with him with a heart yearning for the truth could not but receive inestimable benefit. After each lecture or class-lesson questions were put up, which were always answered so clearly and concisely, sweetly and lovingly. He was ever filled with bliss and peace, a constant spring of bubbling joy and happiness, and ever chanting the sacred syllable Om when not engaged in talking, writing or reading. He saw divinity in each and all, and every one was addressed

by him as "Blessed Divinity."

Free, free was he like a child and saint. He would remain in God-consciousness for days together. His unfaltering devotion to India and his desire to raise her benighted people was indeed perfect self-abnegation.

His personality may be described as explosive. He would remain
 13. Personality. silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote, one could be sure of getting something very refreshing and original. His highly cultivated emotion, bold independence of thought and his great towering intellect formed an attractive feature of his personality. He was deeply sincere and irresistably sweet. Mohammedans and Hindus loved him alike. To see him was to feel inspired with new ideals, new powers, new visions and new emotions.

Whatever he taught, he had not only
 14. Doctrines thought upon, but he had
 and Views. actually seen its working in his

own life. He used to say that he believed in *experimental religion*. According to him the art of living consists in *luminous belief*. Just as in science, authority has little weight in arriving at Truth, so in religion, authority should have little or no weight and its truth must be tested by trusting your life to it. Every one must reach the inner man, the Self, the Atman, through the failures and successes of his own life or through Self-Realization. Life itself is the greatest revelation. The great idea which runs as an undercurrent in all his discourses is the renunciation of body-consciousness (Ahankara) and the realization of Self to be the Self of universe. The false ego is the cause of all limitations. Eliminate it and the spirit of man is the universal spirit pervading everywhere and everything. This higher life is to be realised, and Rama sanctions all means by which it may be attained. The bed of thorns or the bed of roses whichever induces the state of realisation in us is to be blessed. Total self-abnegation is the essential prelude to this realisation and it may be affected by different individuals in different ways. Hence he

gives only the general outlines of his main conclusions, and sketches the methods which were most helpful to him

Vedanta is to him by no means a mere
 15. Ideal. intellectual assent but a most

solemn and sacred offering of
 body and mind at the holy altar of Love.
 Rama's Vedanta is the beautiful calm of that
 super-consciousness which transcends the limits
 of body and mind where all sound dies, where
 the sun and moon get dissolved, where the
 whole cosmos ripples like a dream and is eddied
 into the Infinite. It is from here that he throws
 the ladder for us to reach him and see the
 sights of the world below. Perennial peace is
 diffused there and the man is entirely lost in
 God. All discussion ceases there. And those
 who are there simply look around and smile
 and say to every object "thou art good", "thou
 art pure", "thou art holy", "thou art That."

'Neither the sun shines there, nor sparkles the moon.
 Pranas and Sound are hushed into silence,
 All life reposes in soul's sweet slumber,
 No god, no man, no cosmos there, no soul,
 Naught but golden Calm and Peace and Splendour."

In the summer vacation of 1899 he went to make a pleasure trip in Kashmir. He visited Srinagar and thence went on a pilgrimage to Amar Nath also. On his return in the end of 1899 he suffered from fever and colic pain to such an extent that one night no hope remained of his life, when he lay senseless during the night. But nature had something different in store and so he was alright the next day. Thereafter he desired that his thoughts and ideas should reach the public as soon as possible. For this an Urdu magazine called 'Alif' was started and continued for some time from a new press called Anand Press, managed by Swami Narayana (then Narain Dass) and supported chiefly by L. Har Lal. He took great delight in writing original articles to this magazine, so much so that he now wanted to leave off his two hours service in the College also. In the meanwhile having a desire to see the sea he went to Karachi and Sukkur, where he was honorably received by some kind admirers, and passed a few days there in great pleasure, although he did not take with him a single pie. After the issue of the 3rd Number

16. (I) Journeys.

of his magazine Alif, he was so saturated with spirituality and overfilled with it that he could no longer remain shut up in his household or the crowded towns.

So, in July 1900, he resigned his service and went to jungles along with a few companions including his wife and children. All of them reached Hardwar and thence they went to Tehri by way of Devaprayag. There they took up their abode in a calm, quiet and lonely but very charming place in a garden by the side of the Ganges.

Here Rama ordered his companions to throw away all the cash if they had any into the Ganges and keeping faith in God to sit all absorbed in Him, Who alone maintains and takes care of all. He said that if any of them suffered from any want, it would be only due to his own want of full faith in Him, and if so it would be far better for such a one to die than to live a miserable life wanting in faith in the Creator, the Divinity, the Self within.

It so happened the same day that Baba

Rama Nath, the manager of the Calcutta Kshetra of Rishikesh was touring about in connection with the arrangements of Kshetras of Gangottari-route. He heard about Rama and came to visit him in the garden.

On seeing him all absorbed in God-consciousness he, of his own accord, ordered the shop-keeper, who accompanied him, to supply rupees ten worth of corn every month to these men, engaged in spiritual exercises.

After this strange incident, all of them were struck with wonder, and a firm faith in God took hold of them for future, more than ever. All of them began to practise meditation etc., with full faith and thorough concentration, and Rama now began to contribute to 'Alif' with a greater zeal and fuller energy.

One night Rama, all of a sudden, left all sleeping and went out all alone in the midnight towards Uttar Kashi. When walking or rather feeling his way out in the dark Himalayan gorge, at a time when all was silent, the clouds gathered in, the lightening flashed forth and the rain burst out in a storm over the lovely traveller, 'barefooted,

bare-headed, no umbrella, no clothes, save a single dhoti. But on and on he went until he saw the very path give way before him under the heavy deluge and torrents of water rushing over the steep rocks. And yet Rama was not to be daunted. He scaled and climbed the mountain-side, catching hold of the grasses and boulders, a feat which even a mountain goat could not possibly do under the conditions. In a moment he had crossed the gulf and was shouting on the top of a hill by himself Om ! Om !! Om !!! Nothing could harm, nothing could dare injure the one who had realized himself to be one with the Universal Self. Even Death itself had to await his orders,

On his sudden absence, Rama's wife felt the shock very keenly and fell down in illness from which she could not recover herself even Rama had come back a few days after. And so she desired to go back to her home along with her young son Brahmanand. She was therefore ordered to go back in care of Swami Narayana, who took her to the plains and returned back.

After a period of 6 months of solitary life in the jungles, in the beginning of 1901, just a few days before the passing away of Swami Vivekananda, Rama desired to take Sannyasa. He had the permission of the Shankaracharya of Sharada Peetpa, Dwarka, to take Sannyasa by the Ganges-side when he might find himself qualified to do so.

It was now in the midst of the Ganges that he made over charge of his sacred thread to the rushing current and put on his orange robes with a continuous chant of the sacred syllable OM ! OM !! OM !!! After this he remained wrapt in deep meditation and Anand for hours together at the banks of his dear Ganges.

Gosain Tirtha Rama was now Swami Rama Tirtha having come in the order of Tirtha Sannyasi of the Sharada Peetha—Dwarka, and hereafter he began to live all along by himself in the same jungle allowing nobody to see him except on very rare occasions.

After a six months' residence here, as many

17. Further
travels in
Himalayas and
plains.

people began to come for his visit, he changed his place on 14th June 1901 to a cave about 4 or 5 miles away, and after a few months more he left this place also on 16th August 1901 with Narayana and L. Tula Ram for Yamunottari, Gangottari, Triyugi Narayana, Kedar Nath and Badari Narayana. For a month they lived in Yamunottari near the hot springs in a cave and a wooden house, and also made an ascent over the Sumeru Mount, the white snowy peak at the source of the river Yamuna. After this they crossed over snowy hills by a narrow path, direct but dangerous, over which no pilgrim could venture, and reached Gangottri on the 3rd day instead of 10 or 12 days usually taken by others by the ordinary path. Again after a month's stay at Gangottri they went to Kedar Nath and Badri Narayana by way of Triyugi Narayana and reached Badri Narayan a week before Diwali.

The return was made in December 1901 by way of Almorah to Muttra (Mathura), where Swami Rama was invited by Swami Shivagan Acharya who had elected him as Moderator in

chief of a conference of all religions. Here his lectures were attended by thousands who were so attracted by his personality and all pervading love that they followed him like Gopis following Krishna over shrubs and rough ground and sat down on bare ground to listen to him by the Yamuna side till late in the winter-night. Thence he was invited by Rai Bahadur Baij Nath to Agra, by Baboo Ganga Prasad Varma to Lucknow for public lectures and by L. Surjan Lal Pandey to Fyzabad in the second annual meeting of Sadharana Dharma Sabha in February 1902. After that he, in May 1902, retired into the thick jungles of Tehri State in the Himalayas once more for meditation in solitude.

Here the Maharaja Saheb of Tehri, while on his way to Dehradun, happened to touch the skirts of the forest where Rama was residing; and on hearing of Rama, Maharaja Saheb felt very anxious to see him. He had become agnostic through the influence of some Western philosophy like that of Herbert Spencer and did not believe in the existence of God. On meeting Rama, for the first time, all his doubts

were dispelled one by one during a long continued talk and after that he requested Rama to grace Pratapnagar (his summer resort) for his sake which Rama accepted with pleasure.

In July 1902, it was published in the news-
 18. Foreign papers that a Religious Conference
Travels. was going to be held in Japan in
 which all the religious Leaders were invited. Maharaja Saheb of Tehri requested Rama to go to that Conference and preach Vedanta. Rama accepted the request and Maharaja Saheb made all the arrangements for Rama's voyage through Messrs Thomas Cook & Co. Rama went to Calcutta alone but when people insisted much on his taking a companion, Swami Narayana his disciple was taken with him.

They left Calcutta for Japan on 28th
 August 1902. During the
 (i) Japan. voyage they touched Penang,
 Hongkong, Shanghai, Naga Saki
 and finally Yokohama. They were cordially
 received by the Sindh merchants at these
 ports and had a week's halt at Hongkong
 for a change of ship, and Rama lectured there

to the all attentive and interested audience. On reaching Japan they learnt that there was no Religious Conference there and that it was all wrong news. However, they proceeded to the capital Tokyo to ascertain the facts for certain and met there many Indian Students who had come to learn arts and sciences in Japan. Rama happened to meet with Mr. Puran there who had just started an Indo-Japanese Club for the promotion and help of Indian Students in Japan, and who was appointed its Secretary. Rama also gave a lecture on Secret of Success in Tokyo College, which produced a deep and lasting effect on the hearts of the Students and Professors.

Professor Chhatre's Circus happened to be there at the time, who became an ardent admirer of Rama, and on his request Rama accompanied him to America. Here Mr. Puran being deeply affected by Rama's speeches took Sannyas to serve all humanity and roamed about in all the Japanese towns and also issued a magazine "Thundering Dawn", but on his return to India he again became a householder and subsequently a sikh (his family religion),

while Swami Narayana, who had accompanied Rama upto Japan, was advised by him to travel in a different direction preaching Vedanta, viz. Burma, Ceylon, Africa and Europe.

Rama when he reached America gave a number of lectures, sometimes
 (II) America. for three hours together, of which the shorthand notes were taken by the Americans and typewritten copies presented to Rama. Those copies were afterwards printed in India in the form of four volumes called "In Woods of God-Realization".* In America, where everything is sold and has its value in dollars, Rama never allowed his lectures to be attended by tickets although it cost a good deal to hire halls for his lectures. This in itself is a testimony of how much the Americans loved Rama and appreciated his lectures. Rama accompanied Prof. Chhatre upto Seattle (Wash) but after that the Americans made him their own guest, and one of them Dr. Albert Hiller served him with all heart and mind for about a year and a half at San Francisco. Some of the Americans,

*Now they have been published in 8 volumes.

moved by Rama, organized Societies for the help of the poor Indian Students in America, and also to gain daily Spiritual food from the society of Rama they organized a body called the Hermetic Brotherhood. The Americans became so much enamoured of Rama that they took his photo like that of Christ and published it in the Papers under the heading "Living Christ has come to America." The President of the United States also came to visit Rama, and although the Millionaires of America liked to put him up in their palatial buildings, Rama liked forests more and always used to take his abode on some mountain-side far away from the busy haunts of mankind and roamed about in a single thin cloth even in the icy cold of North America living simply on nuts, fruits, vegetables and milk.

He was full of unresistable joy and laughter, and nobody could remain sorry in his company. All doubts vanished like vapours before his sunny face. Once an American lady, a resolute atheist, came to discuss with him, but on seeing Rama, all absorbed in

Samadhi, she waited in and when Rama came to his normal consciousness she broke the silence with the words "My lord, I am not an atheist. My doubts have disappeared on seeing you."

Mrs. Wellman, another American lady, loved and admired Rama so deeply that she renounced all Western dress and putting on the Sannyasi's orange robes she wandered from town to town without any money but with full trust in God, and coming to India visited, with great pleasure, the birth place of Ram, the village Muraliwala in the district Gujranwala of Punjab. Such was the universal love of Rama that it not only moved the hearts of Americans but, when he was in Egypt on his return, in Cairo he bewitched the hearts of Mohammedans by his lucid lecture in Persian and was called by them the Hindu Philosopher.

About two and a half years travel in foreign countries Rama returned to India and landed in Bombay in the end of 1904. His first lecture on his return was organized in Bombay, whence he made a tour through Muttra, Agra,

19. Return to India.

and Lucknow to Pushkar Raj in Ajmer, giving his worldwide experiences to the all expectant audience. Arya Samajis, Sanatana Dharmis, Brahmo Samajis, Sikhs, even Christians and Mohammedans all alike joined his reception wherever he went. And when asked to start a new society he simply answered that all societies were his own and that he would work through them.

He loved mother India so much so that he realized himself as India incarnate and professed that within 10 years India would get practical Vedanta and that love would conquer hate to unite man's hearts.

In the meanwhile, Swami Narayana leaving Japan visited Hongkong, Singapur, Penang, Burma and Ceylon. After that he went to Africa, visited Port Said, Cairo (Egypt), Alexandria, Gozo, Malta, Tunis, Algiers, Morocco and Gibraltar etc, and lastly reached London in September 1903, where after about a 5 months' stay he fell ill owing to the severe winter and was advised to leave London at once. He therefore in January 1904, on receiving orders

20. Narayana's
Travels.

from Rama returned to India and reached Bombay in July 1904, about six months before Rama's return, and met Rama at Pushkar in the beginning of 1905. In October 1905, when Rama went to Hardwar after a tour in Bengal and U. P. and fell there ill, he came to him from his tour. Rama was dangerously ill for over a week and when recovered went himself to Muzaffarnagar for a change of climate and sent Narayana to Lucknow.

After regaining health, Rama desired to seek solitude and called Narayana back. Hence in November 1905, Rama and Narayana went by way of Hardwar and Rishikesh to Vyas Ashrama, a very fierce and lovely forest on the other side of the Ganges where Rishi Veda Vyas, the author of Mahabharat, is said to have performed his tapas. There they passed their winter of 1905 in lovely straw huts, a mile distant from each other, and there Rama studied Nirukta and Sama Veda again.

In the summer they moved on further to Devaprayag, Tehri, and went to Vasishtha.

21 Himalayas
again.

Ashrama, a place about 12 or 13 thousand feet high above the sea level and 50 miles far from Tehri, where Rama began to live in the cave of Vasishtha Muni in March 1906, and sent Narayana in his place to the plains to lecture in the various meetings wherever he was invited. But Rama's body soon fell ill and Narayana had to come back after two months. On his arrival they shifted their habitats by a few miles more experimentally, so that Rama now began to live in a cave at a greater height while Narayana moved down in the valley. The scenery round this cave is described by Rama in his letters as the "Garden of Fairies."

There was another cave above this, which was occupied by an enormous snake (Azdaha), while another cave across the valley and just opposite to Rama's was the den of a large tiger who used to look at Rama from his place and sometimes passed by Rama's cave also, which was a large and open one. This cave was quite unprotected either from wild beasts, of which there was no fear for Rama, whom beasts and men all obeyed in his universal love, or from rain which really proved a nuisance

specially when the rains set in and wetted all the clothes and goods, and kept Rama awake during the nights.

He had therefore to quit this place also and came down to the plain in the valley where the hill-men at once constructed for him a Kuti (small hut). Here Mr. Puran with two companions came to see Rama in his Vasishtha Ashrama and lived for about a month. Rama was at this time taking for food only milk, as the local grains did not suit him, and on the arrival of these guests he was pressed by them to take some grain food also. He did so, moved by their love, but he as well as the new comers fell down sick with dysentery and fever. They then asked Rama to move down to plains which he accepted with the limitation not to go beyond Tehri. Hence Narayana went to make the necessary arrangements for departure and Mr. Puran accompanied him to return to the plains.

Rama also walked with them for a mile and in the way told Mr. Puran
 22. Forebodings . that Rama may soon have his
 pen at rest and his tongue silent, as he had

become too weak physically and that he may perhaps no more visit the plains. Hence he advised that they should now themselves become Rama and read, write and work all absorbed in Him. These remarks brought down a stream of tears in their eyes and it really proved the last meeting with Rama of Mr. Puran.

Now, in order that the place may not be shifted too often, Rama
 23 Last Solitude. searched for a solitude fit for every season at the banks of the Ganges somewhere near Tehri. He did find such place where some Mahatmas had lived for long and which was in a solitude surrounded by the Ganges on three sides. Here Maharaja Saheb of Tehri had at once built for him a Kuti according to Rama's own plan.

Narayana was now told by Rama to go to live in Bamrogi cave some miles away, where they had once previously stayed for some time, and was advised by him to come to see Rama weekly on Sundays unless specially called. When sending off Narayana to the cave, Rama accompanied him for over a mile even barefooted and bare-headed, and on reaching

near Tehri town addressed him with the same remarks as to Mr. Puran that "it may probably soon happen that Rama's pen may cease to run and his tongue may stop to speak. That Rama no more felt inclined to touch any worldly work and may never leave the Ganges-side to go down to the plains again. That wherever he might be invited, Narayana will have to go, and hence he should dive himself deep in Real Rama while in the solitude (cave) and come out of it all heart, body and soul transformed into Rama or Vedanta incarnate.

Narayana had not lived there for five days when suddenly a messenger came there and brought him the most heart-rending news of Rama having been carried away by the Ganges while bathing in it. Rama, while exercising against the rushing waters of the Ganges, as was his wont, this time rather in deep water, was suddenly carried away into a whirlpool where he struggled long, and though finally came out with a strong dive, but being exhausted was carried away further to

midcurrent where at last he left his body uttering loudly Om ! Om !! Om !!!

Narayana and Mr. Puran afterwards found on Rama's table the following passage, written in Urdu language by Rama himself at the end of one Urdu article, entitled "Self-realization is the bond of all progress" (خود مستی تمسک عروج), finished on that very day, just before his going to take bath in the Ganges.

" افسردہ-ردرد-برہما-وشنو-شیو-گنگا etc., عبارت

اموت ! بیشک آزادے اس ایک جسم کو-میرے
اور اجسام ہی مجھے کم نہیں-صرت چاند کی کرنیں-
چاندی کی تاریں پہن کر چین سے کات سکتا ہوں-پہاڑی
نئی فالوں کے بھیس میں گیت گاتا پھرونگا-بحرِ مواج
کے لباس میں لہراتا پھرونگا-میں ہی بادِ خوش خرام
نسیمِ مستانہ گام ہوں-میری یہ صورت سیلانی ہر وقت
روانی میں رہتی ہے-اس روپ میں پہاڑوں سے اُترا-
مرجھاتے پودوں کو تازہ کیا-گلون کو ہنسایا-بلبل کو
رلایا-دروازوں کو کھڑ کھڑایا-سوتوں کو جگایا-کسی کا
آنسو پونچھا-کسی کا گھونگھٹ اُڑایا-اس کو چھیڑ-اُس کو
چھیڑ-تجھہ کو چھیڑ-وڑہ گیا-وڑہ گیا-نہ کچھ ساتھ رکھا-
نہ کسی کے ہاتھ آیا۔"

The substance of the above passage runs as follows:—

Indra, Rudra, Brahma, Vishnu, Shiv, Ganga etc. Bharata !

“O Death ! Take away this body if you please ! I care not. I have enough of bodies to use. I can wear those divine silver-threads, the beams of moon, and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain-brooks. I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering shapes of change. I came down from yonder hills, raised the dead, awakened the sleeping, unveiled the fair faces of some and wiped the tears of few weeping ones. The Bulbul and the rose both I saw and I comforted them. I touched this, I touched that, I doff my hat and off I am. Here I go and there I go, none can find me. I keep nothing with me.”

OM ! OM !! OM !!!

NOTE=BOOKS

OF

SWAMI RAMA



SWAMI RAMA TIRTHA, M. A.

AMERICA

NOTE-BOOK No. 11.

The whole world must move with one will
lives as one with the whole world. (Rana.)

RELIGION

Life is based on the fact that material sensations actually present may have a weaker influence on our action than ideas of remoter facts. "Practical Reason" illumines the "Pure Reason."

The material objects are blindly and mercilessly wielding people's desires all the time. Religion aims to set you free of their hypnotizing influence.

The absolute determinability of our mind by abstractions (moral law etc) is one of the cardinal facts in our human constitution.

The soul opened out into the Infinite and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep—the deep within, being answered by the unfathomable deep without, reaching

beyond the stars. The ordinary sense of things around faded. Nothing but an ineffable joy and exaltation remained. No consciousness was left save that of being wafted upwards and almost bursting with emotion. Perfect equilibrium—"God surrounds me like the physical atmosphere: He is closer to me than my own breath. In Him literally I live and move and have my being."

Religious experiences are as convincing as any direct sensible experience can be, and they are, as a rule, much more convincing than results established by mere logic ever are.

The *hero* is he who lives in the inward sphere of things, in the True, Divine and Eternal, which exists always; unseen to most, under the temporary, trivial: his being is in that; he declares that abroad, by act or speech as it may be, in declaring himself abroad. His life is a piece of the everlasting heart of Nature herself; all men's life is,—but the weak may know not the fact and are untrue to it, in most times; the strong few are strong, heroic,

perennial, because it cannot be hidden from them.

AIM OF RELIGION.

Not the question about God, and not the origin and inquiry into the origin and purpose of the world is religion, but the question about Man. All religious views of life are anthropocentric.

Religion = that activity of the human impulse towards self-preservation by means of which Man seeks to carry his essential vital purposes through against the adverse press of the world by raising himself freely towards the world's ordering and governing powers when the limits of his own strength are reached.

"When mystical activity is at its height, we find consciousness possessed by the sense of a being at once *excessive* and *identical* with the Self: great enough to be God, interior enough to be *Me*."

AGREEMENT.

All the religions in the world—

- (1) Begin with the divided self and the struggle.

- (2) They involve the change of personal centre and the surrender of the lower self.
- (3) They express the *appearance* of exteriority of the helping power and yet account for our sense of union with it.

RATIONALISM.

"If we look on man's whole mental life as it exists, on the life of men that lies in them apart from their learning and Science, and that they inwardly and privately follow, we have to confess that the part of which Rationalism can give an account is relatively superficial." (*Prof. James.*)

It is the part that has the *prestige* undoubtedly, for it has the loquacity, it can challenge you for proofs and chop logic, and put you down with words. But it will fail to convince or convert you all the same, if your dumb intuitions are opposed to its conclusions. If you have intuitions at all, they come from a deeper level of your nature

than the loquacious level which rationalism inhabits. Your whole sub-conscious life, your impulses, your faiths, your needs, your divinations have prepared the premises, of which your consciousness now feels the weight of the result; and something in you absolutely knows that that result must be truer than any logic-chopping rationalistic talk, however clever that may contradict it. The inferiority of the rationalistic level in founding belief is just as manifest when rationalism argues for religion as when it argues against it. Our impulsive belief is here always what sets up the original body of truth, and our articulately verbalized philosophy is but its showy translation into formulas. The unreasoned and immediate assurance is the deep thing in us. The reasoned argument is but a surface exhibition.

"Even admitted truths," says Mill, "are apt to lose their interest for us unless stimulated by collision with the contradictory error." And progress goes on by conflict through struggle. True! But here is also

the other side of the question. We believe in Euclid or in the ordinary principles of conduct, is it necessary then for some people to be constantly denying that two sides of a triangle are greater than the third, or doubting that murder is objectionable? An opinion, sirs, gains vividness rather from constant application to conduct than from habitual opposition.

THE TALENT OF SILENCE.

The suffering man ought to consume his own smoke; there is no good in emitting *smoke* till you have made it into *fire*, [which in the metaphorical sense too, all smoke is capable of becoming.

A man that cannot hold his *peace* till the time come for speaking and acting is no right man.

A man is not strong who takes convulsive fits, though six men cannot hold him then.

He that can walk under the heaviest weight without staggering, is strong.

Religions usually claim to be wonderful *inner paths* (trap door) to a supernatural kind (subterranean tunnel) of *happiness*.

THEODORE PARKER.

"I have done wrong things enough in my life, and do them now; I miss the mark, draw the bow, and try again. But I cannot sit down and whine and groan against nonexistent evil." —————

MARIE BASHKIRTSEFF.

"I enjoy weeping, I enjoy my despair. I enjoy being exasperated and sad. I feel as if there were so many diversions. I cry, I grieve and at the same time I am pleased—no, not exactly that—I know not how to express it. But everything in life pleases me, and in the midst of my prayers for happiness, I find myself happy at being miserable. It is not I who undergo all this—my body weeps and cries; but something inside of me, which is above me, is glad of it all." —————

HEALTHY-MINDED OPTIMISM.

All invasive moral states and passionate

enthusiasms make one feelingless to evil in some direction. The common penalties cease to deter the heroic patriot, the.....usual prudences are flung by the lover to the winds. When the passion is extreme, suffering may actually be gloried in, provided it be for the ideal cause, death may lose its sting, the grave its victory. In these states, the ordinary contrast of good and evil seems to be swallowed up in a higher denomination, an omnipotent excitement which engulfs the evil, and which the human being welcomes as the crowning experience of his life.

“Would you escape from every ill ? Never lose this *Recollection of God*, neither in prosperity, nor in adversity, nor on any occasion whichsoever it be. Invoke not, to excuse yourself from this duty, either the difficulty or the importance of your business, for you can always *remember* that God sees you, that you are under His eye, with Him. If a thousand times an hour you forget Him, *reanimate a thousand times* the Recollection. If you cannot practise this exercise continuously,

at least make yourself as familiar with it as possible; and like unto those who in a rigorous winter draw near the fire as often as they can, go as often as you can to that ardent fire which will warm your soul."

While reading or engaged otherwise, the usually wandering mind, kept with God, Peace, Bliss = Recollection leading to Conversion.

Sectarian Scientists (Like Sir Leslie Stephen), if they had their way, would practise far worse intolerance on men of Religion to-day than ever the Church people did on Scientists. Science-Sectarianism is growing bigoted enough to give no quarters to religion, if it can help. But, wait dear Utilitarians, Religion is nothing, if it is not useful.

Science = mounting the house top to reach the stars. Religion makes use of Nature just as much as and even more than Science employs her. Rainbow, Moon, land-scapes, billowy ocean, glorious Himayalas, stars, cascades, laughing

streams throw the man of Religion into the very heart of Nature, transcendental Ecstasy ; whereas the Scientist remains struggling at the surface, counting the leaves and registering the passing hues and forms.

With all her classifications and nomenclatures, hearsays and wrappings, classical namings and cobwebs of analyses, and Pharisaic airs, Science falls only like the faintest gauze before the reality—hardly concealing a single blade of grass or damaging the light of the tiniest star. God could not be hid under the heaps of Scientific terms. They call It the Unknowable, the very Soul of all *knowledge* !

Science begins with *foot*, the unit of measurement ; Religion right with the *heart*.

It is no good trying to set straight the roof and chimneys when the whole foundation is absent.

Professor James sums up his Gifford Lectures thus :—

1. That the visible world is part of a more spiritual universe from which it draws its chief significance ;

2. That union (or harmonious relation) with that higher universe is our true end.

De-anthropomorphization.

Object—*Science* deals with it.

Subject {	1. <i>Philosophy</i> tries to treat of it, but in so doing must evidently make an object of it.
	2. <i>Religion</i> feels it.

Science and Philosophy offer only a *printed bill of fare* as the equivalent for a *solid meal*.

In Science :—

As in stereoscopic or kinetoscopic pictures *seen outside the instrument* (Self, religion), the third dimension, the movement, the vital element are not there. We get a beautiful picture of an express train supposed to be moving but where in the picture, is the energy or the fifty miles an hour ?

Philosophy deals with <i>thought</i> .	} Subject
Religion with <i>feeling</i> (tonic)	
Morality with <i>conduct</i> .	

Science with objective facts.

God is not *known*, He is not *understood*,
(but by *religion*). He is *used* :—

Sometimes as meat-purveyor,

Sometimes as moral support,

Sometimes as friend,

Sometimes as an object of love.

Botanist knows the mango,

Gardener looks after it,

The boy eats it.

BRAIN.

“The *body* of our thought-consciousness consists of feeling, and only the *form* constitutes what we distinguish as intelligence. The intellectual element is limited to recognition of the co-existences and sequences among sensations and co-ordination of feelings.

That part which we ordinarily ignore when speaking of *mind* is its essential part, *viz.*, feelings. The emotions are the masters, the intellect is the servant. Little can be done by improving the servant (intellect), while the master (feelings) remain unimproved. The guidance of acts through perception and

reason has for its end the satisfaction of feelings which at once prompt the acts and yield the energy for performance of the acts; for all the exertions daily gone through, whether accompanied by agreeable or disagreeable feelings, are gone through that certain other feelings may be obtained or avoided."

H. Spencer.

Belief is great, life-giving.

The history of a nation becomes fruitful, soul-elevating, great as it believes.

These Arabs, the man Mohammed, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada!

Whoever lives not wholly in this Divine Idea, or living partially in it, struggles not, as for the one good, to live wholly in it,—he is, let him live where else he likes, in what pomps and prosperities he likes, no Library Man; he is, says Fitch, a Bungler, a Non-Entity.

Scepticism means not intellectual Doubt

alone, but moral Doubt ; all sorts of infidelity, insincerity, spiritual paralysis.

While an evil is very great, it attracts little or no attention ; when from one or other cause it is mitigated, recognition of it brings efforts to decrease it ; and when it has much diminished, there comes a demand that strong measures shall be taken for its extinction. Natural means having done so much, a peremptory call for artificial means arises. As in drunkenness. *H. Spencer.*

The Carlylean theory of the Great Man and his achievements is defective as it absolutely *ignores* the genesis of social structures and functions which has been going on through the ages. It is as though a child seeing for the first time a tree, from which a gardener is here cutting off a branch and there pruning away smaller parts, should regard the gardener the only visible agent, as the creator of the whole structure.

“ Augustus was sensible that mankind is

governed by names ; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom." *Gibbons.*

I am the Sun, जग (world) is mere तत्त्व (beam) in Me.

Spiritual study in solitude combined with regular entering into silence, properly conducted, will develop that heroic Truth-Consciousness whereby the sins, sorrows, thought of body, and bodily fears will fall off as a scab when the wound is healed.

Belief I define to be the healthy act of a man's mind. We have our mind, given to us, not that it may cavil and argue, but that it may see into something, give us clear belief and understanding about something, wherein we are then to proceed to act. A man lives by believing something.

HEROES.

"They were men of such magnitude that they could not live unrealities,—clouds, froth

and all inanity gave way under them ; there was no footing for them but on firm earth ; no rest or regular motion for them, if they got not footing there." —————

CREEDS.

The more evident the truth, the more difficult to understand its efficacy at a particular conjuncture. A syllogism or a "Self-evident truth" is not a thing walking about on two legs, which suddenly catches hold of people and converts them. The truth was always there, and the secret must lie in the *variable*, not in the *constant* factor.

THEOLOGIES.

The great theological controversies are the conflict of rival solutions of one great problem : how to reconcile philosophy to superstition.

Theology = Reason put in chains, forced to grind the philosophical mill and bring out the orthodox dogma.

SIR JOHN LUBBOCK.

It is not too much to say that the horrible

dread of unknown evil hangs like a thick cloud over *savage life* and embitters every pleasure. Cf. Jos. Addison's Essay on Pleasure. *Memento Mori*—which explains the reason for it.

"The advantage which disciplined soldiers have over undisciplined hordes follows chiefly from the *confidence* which each man feels in his comrades." (Darwin.)

विनश्यत्स्वविनश्यत्तं यः पश्यति स पश्यति ।

All the definitions of health or disease given so far have been imperfect and incomplete.

Health = that state of body and mind where God is visible far and near. (Short-sightedness and long-sightedness both cured in and out). The health-degree of all other conditions is to be measured by this standard.

Forms which grow round a substance, if we rightly understand that, will correspond to the real nature and purport of it, will be true, good;

Forms which are *consciously* put round a substance, bad. ———

Smooth—shaven Respectabilities not a few one finds, that are not good for much.

Small thanks to a man for keeping his hands clean, who would not touch the work but with gloves on! ———

The wild rude Sincerity, direct from Nature, is not glib in answering from the witness box; in your small-debt *pie-powder* court, he is scouted as a counterfeit. ———

My system is not for promulgation *first* of all, it is for *serving myself to live by*.

—————

"The man's (Cromwell's) misery, as man's misery always does, came of his greatness."

All his (Cromwell's) great enterprises were commenced with prayer. In dark inextricable-looking difficulties, his officers and he used to assemble, and pray alternately, for hours, for days, till some definite resolution rose among them, some door of hope, as they would name it, disclosed itself. A superior man must have reticence in him. If he walk wearing his

heart upon his sleeve for daws to peck at, his journey will not extend far ! There is no use for any man's taking up his abode in a house built of glass

The noble silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of ! They are the salt of the Earth. A country that has none or few of these is like a forest which has no *roots*, which has all turned into *leaves* and *boughs*.

" Seekest thou 'great things, seek them not,"

The Sun may be dimmed many a time, but the Sun does not let itself grow a Dimness. So a Hero.

Scepticism writing on Belief is equivalent to Blindness laying down the Laws of Optics.

Self-deception, once yielded to, all other deceptions follow naturally more and more.

What a paltry patchwork of theatrical paper-mantles, tinsel and mummery had this man (Napoleon) wrapped his Own Great

Reality in, thinking to make it more real thereby. The man was given up to strong delusion that he should believe a lie, a fearful but most sure calamity.

किं तेन न कृते पापं चौरिणात्मापहारिणा

योऽन्यथा सन्त मात्मानमन्यथा प्रतिपद्यते ॥

(सनत्सुजात, महाभारत)

“What sin is not committed by that thief who steals away his own self by regarding his self as one thing while it is a different thing.”

THE FAITH.

What care I for caste or creed ?

It is the deed, it is the deed.

What for class or what for clan ?

It is the man, it is the man ;

Heirs of love, and joy, and woe,

Who is high and who is low ?

Mountain, valley, sky and sea,

Are for all humanity.

What care I for robe or stole ?

It is the soul, it is the soul ;

What for crown, or what for crest ?

It is the heart within the breast ;

It is the faith, it is the hope,

It is the struggle up the slope ;

It is the brain and eye to see,

One God and one humanity.

THE OPEN SECRET.

The divine Idea that lies at the bottom of Appearance ; open to all, seen by almost none.
World = realized Thought of God.

This sacred mystery while others forget it, the prophet or poet knows it, *he has been driven to know it*, he finds himself living in it, bound to live in it. For him it is no hearsay, but a direct Insight and Belief, whosoever may live in the shows of things, for him it is a necessity of Nature to live in the very fact of things.

POET.

The Greeks fabled of Sphere-Harmonies: it was the feeling they had of the inner structure of Nature. Poetry is musical thought. The Poet is he who *thinks* in song. It is a man's sincerity and depth of vision that makes him a poet. See *deep enough* and you see *musically*; *the heart of Nature being everywhere music, if you can only reach it.*

"To the mean eye all things are trivial as certainly as to the jaundiced eye they are yellow "
(Carlyle.)

We will not estimate the Sun by the quantity of gas light it saves us.

"To *know* a thing, what we call knowing, a man must first *love* the thing, sympathise with it; that is, be virtuously related to it."

If he have not the courage to put down his own selfishness at every turn, the courage to stand by the *dangerous true*, at every turn, shall he know?

Your morality and insight are always of the same dimension. Whatever is truly great springs up from the inarticulate deeps.

ISLAM IS ALL.

Is not every true Reformer, by the nature of him, a Priest first of all? He appeals to heaven's invisible justice against Earth's visible force; knows that it, the invisible, is strong and alone strong. He is a *seer*, seeing through the shows of things; he is a believer. At all turns, a man who will *do* faithfully, needs to *believe* firmly. If he have to ask at every turn the world's suffrage, if he cannot dispense with the world's suffrage, and

make his own suffrage serve, he is a *poor-eye servant* ; the work committed to him will be misdome.

SINCERE CANT.

“ You do not believe,” said Coleridge, “you only believe that you believe.”

The spiritual will always body itself forth in the temporal history of men ; the spiritual is the beginning of the temporal.

The merit of originality is not novelty, it is sincerity. The believing man is the original man ; whatsoever he believes, he believes it for himself, not for another.

Every worker in all spheres is a worker not on *semblance* (दृश्या) but on *substance*.

LUTHER.

Perhaps no man of so humble, peaceable a disposition ever filled the world with contention. We cannot but see that he would have loved privacy, quiet diligence in the shade ; that it was against his will he ever became a notoriety.

“ These words of mine, words of truth and

soberness, aiming faithfully as human inability would allow to promote God's truth on Earth, and save Men's souls, you, God's vice-regent on Earth, answer them by the hangman and fire! you will burn me and them for answer to the God's message they strove to bring you? You are not God's vice-regent, you are another's than His, I think! I take your Bull as an emparchmented Lie and burn *it*, You will do what you see good next; this is what I *do*."

"I stand on this, since you drive me to it. Standing on this, I a poor monk, am stronger than you all. I stand solitary, friendless, but on God's Truth; you with your tiaras, triple hats, with your treasures and armouries, thunders spiritual and temporal, stand on the Devil's Lie, and are not so strong!"

DIET OF WORMS.

The world's pomp and power sits there on this hand, on that stands up for God's Truth, one man, the poor minor Hans Luthier's son. Friends had reminded him of Huss, advised him not to go; he would not be advised. A

large company of friends rode out to meet him, with still more earnest warnings; he answered, "Were there as many Devils in Worms as there are roof-tiles I would on."

I have seen and defied innumerable Devils. "Duke George of Leipzig, Duke George is not equal to one Devil—far short of a Devil; If I had business at Leipzig, I would ride into Leipzig, though it rained Duke Georges for nine days running."

Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one!

We may say the Old never dies till this happen, till all the soul of good that was in it have got itself transfused into the practical New.

It is with all things as with the ebbing of the sea: you look at the waves oscillating hither, thither on the beach; for minutes you cannot tell how it is going; look in half-an-hour where it is! Look in half a century where your caste system goes!

Noble strength, very different from spasmodic violence.

Give a thing time, if it can succeed, it is a right thing.

Alas, is it not too true that many men in the van do always, like Russian soldiers, march into the ditch of Schweidnitz, and fill it up with their dead bodies, that the rear may pass over them dry-shod and gain the honour?

JOHN KNOX.

Had he been a poor Half-and-half, he could have crouched into the corner like so many others; Scotland had not been delivered; and Knox had been without blame.

Knox, Buddha, Mohammed, Cromwell..... commenced their apparent work after 40.

He is a criminal forsaking his post who holds the word that is in him silent.

Knox felt what a baptism he was called to be baptised withal. *He burst into tears.*

"He lies there," said the Earl of Morton, at his grave, "*who never feared the face of man.*"

TOLERANCE.

But on the whole, we are not altogether here to tolerate! We are here to resist, to control, to vanquish withal. We do not tolerate Falsehoods, Theories, Iniquities, when they fasten on us. Get behind me, Satan, I will take—. Smooth Falsehood is not order; it is the general sum total of *Disorder*. Order is Truth.

WHAT IS HEROISM?

Faith in the Invisible, not as real only, but as the only Reality. Time through every meanest moment *of it* resting on Eternity.

If we see into any thing and not *merely dismiss it with a name*, there is wonder for us at every turn.

The green flowery rock-built earth, the trees, the mountains, rivers, many sounding seas:—that great deep sea of azure that swims overhead; the winds sweeping through it; the black cloud fashioning itself together, now pouring out fire, now hail and rain; what *is* it? Ay, what? At bottom we do not yet know; we can never know at all. *It is not* by

our superior *Insight* that we escape the difficulty; it is by our superior levity, our inattention, our *want* of insight. It is by not thinking that we cease to wonder at it.

Science has done much for us; but it is a poor Science that would hide from us the great deep infinitude of Unknowable.

WORSHIP

WORSHIP IS TRANSCENDENT WONDER,

Every object a window through which we may look into Infinitude itself. Every admiration, adoration of a star or natural object is a root or fibre of the tree of Spirit Life, but the deepest root of all—the tap root—is the wonder at Man Himself.

WORSHIP = WONDERMENT.

Wonderment at one object = Element (differential). Continuous wonderment at all the objects coming up consecutively in view makes the *child-like* pure Saint. In other words, integration of wonderment or

$$\begin{array}{ccccccc}
 & \text{root} & & & & & \\
 f & \text{Wonder} & D & \text{object} = \text{Mahatma} & & & \\
 \text{"I} & & \text{"at} & \text{"x} = \text{appearance} & \text{Log} & \text{x}^2 & \\
 \text{Wonder} = \frac{a}{x} & & & & & &
 \end{array}$$

Trying to prove to others your faith by logic-chopping is to sow fear in your own heart.

The Hero is a Hero at all points; in the soul and thought of him first of all. "Sincerity, I think, is better than grace." (Carlyle.)

A lever held farther away from the fulcrum works more effectively. And so a suggestion (in the normal state) the more indirect it is, the more effective.

The first duty for man is still that of subduing fear. We must get rid of fear: we cannot act at all till then. A man's acts are slavish, not true, but specious; his very thoughts are false, he thinks too as a slave and coward, till he have got Fear under his feet. Now and always the completeness of his victory over Fear will determine how much

of a man he is.

Old Norse kings, about to die, had their body laid into a ship ; the ship sent forth, with sails set and slow fire burning it, that once out at sea, it might blaze up in flame, and in such manner bury worthily the old thero, at once *in the sky and in the ocean !*

“Such as are thy habitual thoughts, such also will be the character of thy mind ; for the soul is dyed by the thoughts.” (*Marcus Aurelius.*)

Conscience = Persistent social instinct, looking backwards and serving as a guide for the future.

डट कर खड़ा हूँ खौफ से, खाली जहान में
 तसकीने-दिल भरी है मेरे दिल में जान में
 शब हो, हवा हो, धूप हो, तूफान हो, छेड़ छाड़
 जंगल के पेड़ कब इन्हें लाते हैं ध्यान में
 गरदिश से रोज़गार के हिल जाय जिसका दिल,
 इन्सान हो के कम है दरख्तों से शान में

What is Science but a kind
 Of wantonness and luxury of the mind.
 A greediness and gluttony of the brain,

That longs to eat forbidden fruit again;
And grows more desperate like the worst
diseases.

Upon the nobler part, the mind it seizes?

Ques.—If mind was under law, moral responsibility could not exist ?

Ans.—When we stumble over a stone, we attach no responsibility to the stone : we neither punish nor reward it. But if a dog trips us up by running between our legs, we hold him responsible and administer punishment. Wherever we have reason to believe that punishment or reward will be effectual in procuring what we desire or preventing what we dislike, there we place responsibility, that means simply adding a new link to the chain of causation, (already in operation). *An idiot or infant not responsible.*

By punishment or reward we aim at creating a stronger desire than the desire to steal ; *viz.*, the desire to avoid the pain of punishment.

“Pain may be likened to the heat produced

in a machine by destructive friction, and pleasure to that musical hum which comes from a machine that is doing its work without injury to itself."

Every individual lives, moves, and has his being under the influence of the opinions and feelings of those of his fellows with whom he comes in social contact.

ORIGIN OF FEAR.

During the ages of Evolution, as the nature of man grew from the solitary into the social, his social dependence constantly increased. With this increase of social dependence, increased his Fear of the loss of social help, until the fear became *instinctive*. Now it works unconsciously like the breathing process.

NEEDED

(spiritual) Solitude (the parent of fearlessness) in society (parent of love).

History of Progress = "continuous adjustment of the internal relations of each individual to the external relations."

Ethics appeal to *conduct*.

Religion to *motive*.

As a debt to humanity, in order to work at your best, as an obligation to the future, you must have a clear Conscience and even no conscience as to the past.

“Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, let him utter no agreeable falsehood ; that is the eternal law.” (*Manu*).

Fear of God is the beginning of wisdom

Morality = Respect for social order, seeing in others what we see in one body called mine.

Abuse of morality = Sense of possession, and loss of *independence*.

Often enough the rule has been:—

The more religious the people, the more conspicuous was their lack of morals.

“Those who only respected human life,

because God had forbidden murder, have set their mark upon Europe in fifteen centuries of blood and fire." (Clifford Lectures on Ethics and Religion).

The moral beauty of the "*beatitudes*" is certainly marred by the suggestion of a more than compensating reward.

"Man's unhappiness comes of his greatness; it is because there is an infinite in him which with all his cunning he cannot quite bury under the finite." (Carlyle.)

Rama's creed	{	O Rama, let this body belong to the <div style="text-align: right;">public.</div> <i>And let us live together, you and I,</i> <div style="text-align: right;">you and I.</div>
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बाहर काम कर आये, तो घर में आ बैठे । यस मैं और तुम ।

Sin = Disobedience of God.

Obedience = doing just that which will keep you with Him. If the God-man understands the language even of birds and animals, why not of the different sects in the country ?

∴ People quarrel because they do not

understand each other's language.

वह एक दूसरे की बोली नहीं समझते

Jnani understands all, *i. e.*, loves all, defends all. Understanding is defending.

When we dig deep enough, water comes out. So with tears.

Dirt is riches in the wrong place.

Ethical Process = "Progress from self-interest to self-annihilation." *(Hartley.)*

Names (पद) are "noise and smoke," the important point is to have a clear and adequate conception of the fact signified by a name.

Heavy tax is levied upon all forms of success, and failure is one of the commonest disguises assumed by blessings.

Bee-hive communistic society	{	To each according to his need: From each according to his capacity.
------------------------------------	---	------------------------------------------------------------------------------

Each bee has its duty and none has any rights.

STRONG IN WILL

"To live, to seek, to find and not yield."

"It may be that the gulfs will wash us down,

It may be we shall touch the Happy Isles,

But something ere the end,

Some work of noble note may yet be done."

When a colony reaches the limit of possible expansion, *the surplus population must be disposed of somehow*; or the fierce struggle must recommence and destroy the peace. There is no escape from division, civil war, bickering etc; except in putting checks to *further increase of population* and emigration.

THE FATE OF GOLDEN RULE.

"Do as you would be done by," *i. e.*,

Put yourself in the place of the man towards whom your action is directed.

Could you put yourself in the place of the robber and apply the Golden Rule?

It is the refusal to continue the struggle for existence. The followers of the Golden

Rule may indulge in hopes of Heaven, but they must reckon with the certainty that other people will be masters of the Earth.

In most Institutions, the prosperity and glory of the 'soul-saving machine' become the end, instead of a means, of soul-saving.

Course of Nature is neither moral
nor immoral
but non-moral

Error which is not pleasant is surely the worst form of wrong.

Shakti! "Nature wants nothing but a fair field and free play for her darling; the strongest."

Having created God in their own image, theologians find no difficulty in ascribing to Him their own motives.

The process of Evolution undoubtedly involves a constant remodelling of the organism in adaptation to new conditions; but it depends

on the nature of those conditions whether the direction of the modifications effected shall be upward or downward.

The fittest in far future should be the lowest forms of life living in an extreme cold.
cf. Moon.

As surely as I am not identical with the shadow of name ; so I am not the body.

Cf. monkey on tree and tiger with shadow.

Visual sensations, if vivid, raise the rate of respiration.

Every pleasure increases vitality ; every pain (feeling of melancholy) decreases vitality.

Sunshine raises the rate of respiration ;
Raised respiration is an index of raised vital activities in general.

There is no such tonic as happiness.

Morality springs from the meditation
I AM Bliss in All.

Peace in the heart makes us fit to survive.

He wins in the struggle who carries *more happiness* within his heart. The vitality and life of the sorrowstricken is sapped.

(Evolution proceeds) from indefinite incoherent homogeneity to *definite coherent heterogeneity*.

The ideally moral man is one in whom the Moving Equilibrium is perfect.

"We must recognize the fact that, considered apart from other effects, it is immoral so to treat the body as in any way to diminish the fulness or vigour of its vitality."

(Herbert Spencer.)

Questions of eating and drinking have supreme moral significance.

Immorality = persevering in actions repugnant to the sensations (and feelings) and neglecting actions which the sensations prompt.

(H. Spencer.)

Sentient existence can evolve only on.

condition that pleasure-giving acts are life-sustaining acts. —————

Pain.

Craving or negative pain accompanies the under-activity of an organ.

And positive pain accompanies its over-activity; —————

Pleasure accompanies its normal activity.

—————

In a *jnani* (ज्ञानी) the feeling of obligation plays no part and so his acts are *purely moral*, being *guided by love* and joy-inspiring.

—————

True morality is free of fear (fear—social, political or religious) and obligation; not tacit and vague but overt and definite; not ultimate but proximate; each organ and the whole organism.

—————

Perfect Morality = Justice (fulfilment of contracts) and beneficence.

Where satisfaction to self is identical with positive benefit to others.

Where the *Complete living* of the individual consists with, and conduces to the complete living of all.

It is quite consistent to assert that happiness is the ultimate aim of action, and at the same time to deny that it can be reached by making it the immediate aim.

In order to *get* them one *must* forget them.

All desires are nascent forms of the feelings to be obtained by the efforts they prompt.

"The sense of duty or moral obligation is transitory and will diminish as fast as moralization increases." (H. Spencer.)

The individual who is inadequately egoistic loses more or less of his ability to be altruistic.

Extreme altruism is suicidal.

Society everywhere is in conspiracy against the manhood of everyone of its members.
(Emerson).

Let us aspire and move,

We may be commonplace men,

but life is itself a commonplace.

"Persistence in performing a duty ends in making it a pleasure."

In a perfect ज्ञानी, right acts (deeds) become as *spontaneously imperative* as the demands of healthy appetites. That which is ultimately good brings as much immediate satisfaction as the cravings and sensations when answered.

Thus highest morality is just such an adjustment of inner relations to outer relations that the *good outside* becomes *greatest joy within*. And this is in *jnani*.

If some action is performed under the obedience of moral obligation, the fact proves that the special faculty concerned is not equal to its function, and the moral conduct has not become the normal or *natural* conduct.

Each has a private interest in public morals and profits by improving them.

Lack of benevolence might be at worst immoral but lack of exactness and right sense of proportion is stupidity.

“To sacrifice exactness and due proportion for supposed benevolence is unjust and in reality irreligious.”

JUSTICE or BALANCED STATE.

A mass of matter, of whatever kind, maintains its internal equilibrium so long as its component particles severally stand toward their neighbour in equidistant positions. Each molecule performing its rhythmic movements, bounded by the like spaces, required for the movements of those around.

Sentient beings have progressed from low to high types under the law that the superior shall profit by their superiority and the inferior shall suffer from their inferiority.

According to Biology

If the life led under given social conditions is such that suffering is daily inflicted, or is daily displayed by associates, *sympathy cannot grow*. For the growth of *sympathy*, environment should be pleasing and encouraging.

Fertility must diminish along with high

mental development.

(H. Spencer, *Principles of Biology*,
P. 367 to 377.)

Cadences are the comments of the emotions
on the propositions of the intellect.

Vedanta = active sympathy to such a
degree that *Altruism and*
Egoism become indential to us.

"Reform is a thing which has to be kept at
a distance to please us." Burke.

Hard to break off from our social moorings!

"Personality is the lever of History."
(Benson)

Every reform was once a private opinion,
and an Institution is the lengthened shadow of
one man. (Emerson.)

A community is adorned not by great men
with small views, but small men with great
views.

What are heroes for, if not to put heroism in those around them ?

The religious leaders, *they begin to kick when you prick.*

We fear social ostracism a little too much as children fear to go into the dark.

It is *steering*, not drifting that can save any society.

We have to solve the riddle of the new sphinx or we die.

Garibaldi, while living in a hotel in Italy, heard that a man was running amuck with a sword in hand and threatening the lives of all he saw and met. There were hundreds of persons, but none could venture forth and put him down. Garibaldi hearing of it came out of his room when, all the rest were flying away, and without sword or stick in hand ran up to the man and said, "Stop there and throw down your sword." The man stopped and threw down the sword instantly.

Let us accept light whensoever it comes.

Let us not ignore the Past but the Past has to be adapted to the Present so as to rise into a good and glorious Future.

One problem could be solved by

1. Arithmetic, Mensuration, Algebra, Geometry, Differential Calculus, Co-ordinate Geometry.

So, the different religions can reach a solution through different means.

2. Bills come from different springs, follow their own courses, meet at last in the large stream.

3. Students from different villages study in their respective village schools; unite in town school; those again in Colleges; these latter in a University.

4. Would you like all the trees in your garden to be possessed of monotonous uniformity? By no means. So is variety, diversity welcome to the Gardener of this world.

5. Surgical operation is necessary where an inflammation has gathered head. So should healthy public opinion cut off the

injurious boils on the body politic.

6. Criticisms round off our punctilliousness
and cure our one-sidedness, make us exact.

My heart leaps up in sighs
As I see the passing by,
After Thee, the clouds gather,
For me it is a rainy weather.

Belief: _____

Believe in God—But believe in (or depend
on) nothing else.

Love God—But love nothing of show and
form. _____

{ Belief in form = idolatry }
{ Love of form = carnality }

Peace within me, Peace without me,
Peace to the right of me, Peace to the left
of me, Peace before me, Peace behind me,
Peace above me, Peace below me.

When industry and virtue meet and kiss.
Holy their union, and the fruit is Bliss.

“Who, though ever ready to bow down to
the dust before the majesty of Truth when it

conquers their intellects, breathe nothing but the pure mountain-air of free thought and free inquiry."

EVERY HUMAN SOUL IS IN NEED.

It is a *spiritual* and *causal* need which takes the form, in souls, of a particular development, of a deep and inexpressible hunger, which the outward things of life, however abundantly they may be possessed, can never satisfy.

RIGHTEOUSNESS

Blessed are they who earnestly and intelligently seek righteousness. Not in any of the three worlds can the soul find lasting satisfaction, apart from the realization of righteousness. Bodied or disembodied, it is ceaselessly driven on by the discipline of suffering, until at last, in its extremity, it flies to its only refuge—righteousness.

They who seek unconsciously, although for a time they may bathe in a sea of pleasure, are not blessed, for they are carving out for themselves pathways of suffering, over which they must walk with torn and wounded feet.

and their hunger will increase, and the soul will cry out for its lost heritage *which stops all struggle.*

When I am pure.

I shall have solved the mystery of life.

I shall be sure,

I am in Truth, and Truth abides in me.

I shall be safe and save, and wholly free.

When I am pure.

It is the custom of men to wander about in this world of effects and to mistake its illusions for realities, eternally transposing and re-adjusting these effects in order to arrive at a solution of human problems, instead of reaching down to the underlying cause which is at once the centre of unification and the basis upon which to build a peace-giving solution of human life.

Though walking in the midst of Hell, its flames fall back before and around him, so that not one hair of his head can be singed.

He is like a man who has climbed a mountain, and thereby risen above all the disturbing currents in the valleys below him.

The clouds *pour down their* rain, the *thunders roll* and the *lightnings flash*, the *fogs obscure* and the hurricanes uproot and destroy, but they cannot reach him on the calm heights where he stands, and where he dwells in continual sunshine and peace.

Foregoing self, the Universe grows I.

The secret of Life is to find the Divine-Centre within oneself and to live in and from that, instead of in that outer circumference of disturbances. All the yesterdays of such a person are the tide-washed and untrodden sands; no sin shall rise up against him to torment and accuse him and destroy his sacred peace. His to-morrows are as seeds which shall germinate, bursting into beauty and potency of life, no doubt shall shake his trust, no uncertainty rob him of repose. The *Present* is his, only in the immortal Present does he live, and it is as the eternal vault of blue above which looks down silently and calmly, yet radiant with purity and light.

When wilt thou learn thy lessons, O child

of earth! All thy sorrows cry out against thee; every pain is thy just accuser, and thy griefs are *but the shadows of thy unworthy and perishable self*:

The Kingdom of Heaven is thine; how long wilt thou reject it, preferring the lurid atmosphere of Hell, that is, the shadow of thy *self-seeking self*,

The spiritual Heart of man is the Heart of the Universe. By no theological subterfuge shall he trick the Law of his being, which shall shatter all his selfish makeshifts and excuses for God-thought and God-life.

If he will but quarry the mine of his own Soul, he shall find there the central Rock on which to build in safety.

Thy sins are not thyself, they are not any part of thyself; they are *diseases which thou hast come to love*. —

The great arch lets storm rage under it and trains lead their heavy tonnage over it, and the arch is strong by virtue of the hollowness underneath, and a wise man becomes

strong and invincible by emptying himself.

It is nothing to thee that thy neighbour should speak falsely of thee, but it is much to thee that thou shouldst resist him, and seek to justify thyself, for by so doing thou givest life and vitality to thy neighbour's falseness, so that thou art injured and distressed. By thy passionate resistance thou galvanizest into life and receive into thyself the enemy's wrong thought.

He who says, "I have tried Meekness, and it has failed," has not tried Meekness.

It cannot be tried as an experiment.

It is only arrived at by unreserved self-sacrifice,

The unrighteous man is vulnerable at almost every point; he is continually suffering (as he imagines) at the hands of others.

The righteous man thinks and lo! he has already accomplished! He speaks and, behold! a world hangs upon his simple utterances.

I laugh and laugh as I see plants, animals, men all dancing like iron-filings under the

magnet of my Hypnotizing Maya.

Death is inevitable : why not select death in life? Children when they just taste a mango, cannot stop eating. Such is the taste of death-in-life. (मौत की चखनी)

DIFFERENCE BETWEEN LOVE AND CUPIDITY.

Love (प्रेम, भक्ति) :—in *Beauty* that frees; that is, dazzling snows and sunset, such as we want to enjoy with others.

Cupidity (मोह, स्नेह) :—appreciates *Beauty* that enslaves; that is, in wife (or women etc); such as we want to engross or possess exclusively.

Bhakti (love) expands one's self.

Moha (cupidity) contracts.

We might have (गीता भक्ति, or गीता मोह as in गीता फैलाना.)

Bhakti turns the mind from liquid into gaseous state, as it were, and so naturally we want to share the pleasure with others, just as

the fluid minded child does.

Moha converts the *liquid* into *solid*.

Thou who criest to man and God for liberty, liberate thyself! Pursue not a shadow without and ignore the substance within.

Do not run away with the chains about thee (in the name of freedom); but break them and stand free.

Anything that makes you stumble, brush it off (मक्खी की तरह उड़ा दो)

Some men pass through the world as destructive forces, like the tornado or the avalanche, but they are not great, they are to greatness as the avalanche is to the mountain.

Few contemplate the mountain at whose base they live, and fewer still essay to explore it. But in the distance the small things disappear, and then the solitary beauty of the mountain is perceived.

That work which defends religion perishes; it is *religion* that lives.

Drug your soul no longer with the poisons of false beliefs. In a fleeting moment of self-forgetfulness the smallest soul becomes great; extend that moment indefinitely; and there is a great *life*; a great soul.

..... Hell is the preparation for Heaven. The presumptuousness of the small may, for a time, obscure the humility of the great, but it is at last swallowed up by it as the noisy river is lost in the calm ocean.

Let thy book first live in thee, then shalt thou live in thy book.

Let there be nothing within thee that is not very beautiful and very gentle; and then will there be nothing without thee that is not beautified and softened by the spell of thy presence.

GURU GOBIND SINGH.

He hunts a lion; flays him, sews the skin on the body of an ass., and sends the donkey to the town. People run away in fear. The donkey brays on seeing other donkeys. People discover the cheat, and kill the animal.

Lesson (उपदेश)—If ye want to wear the

sinha-garb (lion-skin), you must forget in *toto* all about your old castes and creeds. must give up entirely the previous braying habits.

To *Pyare* (the beloved) :—

See to what you have to do. What others should do, you need consider only when they come to seek your counsel, which they must when you have shewn yourself to be true to yourself. Take up the work next to your hand for its own sake and then will the work nearest to your heart search you out. It is always the individual reform that grows into national reform. Slender, tiny fibres of rills and rivulets begin to flow from this direction and that, and lo! we see them full soon organized into a river. Darlie! look not to others; flow, flow yourself as a stream with full faith that the Sun that melts you is not dead in your neighbourhood; fellow-streams must be simultaneously running down to meet you. Flow, flow, work, work.

अलम-दृष्टि

1. Stream may be curved, but not the water.

2. Sugarcane (इन्डु) may be crooked, but not the sweet juice.

3. The body may be defective and not the soul.

Nov. 1, 1905 Vyas Ghat (व्यास घाट).
Nov. 6, evening 1905, Vyas Ashram (व्यास आश्रम)
(after 5 years). Entered the Forest of Arden
(or the Garden of Eden), the Promised Land.

When we speak of the limit of $\frac{a^2 - b^2}{a - b}$ when $a = b$, we do not mean the *limit of the numerator* divided by the *limit of the denominator*; but we mean the *limit of the quotient* resulting from actually dividing the numerator by the denominator, which when a made equal to b is $2a$.

This shows that *ratio* is a quantity quite independent of the separate value of either of the original quantities.

[Cf. H and O and H²O.]

Note the difference, if any, between *form, arrangement*; and *ratio, relation*.

जगत् is the ratio $\frac{\text{Pramatri}}{\text{Prameya}}$ (both numerator and denominator being functions of X, चैतन or Atman.)

On marriage, death, and birth occasions, showering of wealth meant the keeping up of समष्टि दृष्टि, ignoring all sense of individual gain and loss. ब्रह्म सत्यं जगन्मिथ्या ॥

The multiplication of *the dead* in a crematory does not increase the population. The accumulation of Os (Zeros) does not make a figure.

Laws grind the weak, for strong men rule the laws.

Chhandogya Upanishad compares the emancipated man to the moon emancipated from the mouth of Rahu.

How-true! Shade, gloom, is nothing more than the shadow of the world, hypnotic effect (or Rahu) casting the Real Self into the shade, so to say.

A juggler (बहुंरुपिया दूत) took a First Class Passenger (some नवाब) by the hand. All the bystanders at the Railway platform cried out: "On that is Nawab Sahib, what have you done? What is the matter with you!"

The juggler says; "He is no Nawab he is

a Badmash. He has only a Third Class Ticket and travels in the First Class." And so it turned out. What a Tamasha (fun) !

Just so अच्युतः O देव of देव Rama, the worldly detectives and critics, they are only jugglers or The One बहुरूपिया in those forms. They merely show fun तमाशा to you. None can touch in the least your Majesty or Holiness.

MAYA PROBLEM.

1. Avidya (अविद्या) *timir* etc, diseases pertain not to the *percipient*; for where *timir* is removed by the treatment of the eye, the percipient is no longer subject to such perception.

2. *Ques.*—Whose is this avidya ?

Ans.—By whomsoever it is seen.

Ques.—By whom is it seen ?

Ans.—There is no use asking this question. For if Avidya is perceived at all, you perceive also the one who has that *avidya*.

If avidya is cognized, then since it cannot exist by itself, it must be cognized as inhering.

in something else. If *avidya* be not cognised, then how do you know that अविद्या (*avidya*) exists at all?

Why not I, who have *avidya*, should try and get rid of it?

A.—How can you perceive the relation between the Self and *avidya*? It is not indeed possible for you to perceive your Self as related to *Avidya*, at the same moment that your Self cognises *avidya*; for the cogniser (the Self) acts at the moment as the percipient of *avidya*.

Nor can there be a separate cogniser because of involving *Anavastha*.

The prohibition of the construction of the altar on Earth has a meaning because possible.

But prohibition of the construction of altars has no sense because no occasion for procedure.

सैर का और दूर से गुल देख इस गुलज़ार के

पर बना अपने गले का इनको मत ज़िनहार हार

If we trust to the conjectures of men of great genius in the operations of Nature, we

have only the chance of going wrong in an ingenuous manner.

Shankar in his Bhashya on

सर्व धर्मानि परित्यज्य etc. (Bh. Gita, xviii, 66.)

(towards the close) in the latter part says:—

Very Pregnant Statement.

“Shruti is an authority only in matters not perceived by means of ordinary instruments of knowledge; such as प्रत्यक्ष... . Indeed, Sruti is intended as an authority only for knowing what lies beyond the range of human knowledge.....

A hundred Shrutis may declare that fire is cold or that it is dark; still they possess no authority in the matter. If Shruti should at all declare that fire is cold or that it is dark, we would still suppose that it intends quite a different meaning from the apparent one; for its authority cannot otherwise be maintained. We should in no way attach to Shruti a meaning which is opposed to other authorities or (militates against) its own declaration.” (शंकर)

In regard to any neighbour whose

behaviour is irregular, put yourself always in a position to *defend* and not to *contend*.

ENTHYMEME.

Heir to the Infinite thou art,
In the heart is the ocean of Love.
"Give, with give."—whoever asks back,
His ocean is dwindled to a drop.

1. When an iron-bar is kept North-South, it is magnetized. Why not Man when in unison with Truth and Love?

2. A boiler with steam works engines, why not Man with Feeling?

3. Let the plate vibrate, and the sand shapes itself in fantastic figures. So the *Laws* obey the vibrations of चित्.

Empty heads are like *bladders* that collapse, when you prick them with a pin.

Combine the Fervour of the stripling with the experience of the sage. (Carlyle)

Sorrow is not given us for sorrow's sake, but always and infallibly as a lesson to us from

which we are to learn somewhat : and which, the somewhat once learned, ceases to be sorrow.

“Our wishes are presentiments of our capabilities” but distinguish between false appetite and real.

(Carlyle.)

Count a thing known only when it is stamped on your mind, so that you may survey it on all sides with intelligence.

Hearth with chimney to consume a smoke, engine with *Governor*, so, there is possible a Revolution without entailing autocracy or disorder.

Why tell me that the man is a fine speaker if it is not the truth that he is speaking?

Don't ever suppose that people are hostile to you in the world. You will rarely—never—find anybody designedly doing you ill. Human nature is divine.

The whole world must *move with one who feels himself one with the whole world.*

The child believes that even inanimate things will give way to him a little ; perhaps because he feels himself one with nature.

It is still *later experience* which teaches that human characters too are inflexible, and shows that no entreaty or representation or example can make them depart from their course.

Yes, on this side of Innocence lies the inexorable Law and on the other side Mastery over Law.

So long as Sita does not disobey the Law (सत्य की लकीर) herself, she cannot be caught by any Rawan.

The course of knowledge is like the flow of some mighty river, which passing through the rich low lands gathers into itself the contributions from every valley.

The Latin translation of Upanishads, made in 1801-2 by Schopenhauer from the Persian version by Anquetal Duperron with an introduction by Strass Burg.

DIFFERENCE BETWEEN LOVE AND CUPIDITY.

(1) Love (प्रेम, भक्ति,) :—in *Beauty* that frees; for example, dazzling snows and sun set, such as we want to enjoy with others.

(2) Cupidity (मोह, स्नेह) :—appreciates *Beauty* that enslaves; for example, in wife or woman etc; such as we want to engross or possess exclusively.

(3) Bhakti expands one's self, Moha contracts.

(4) Bhakti turns the mind from liquid into gaseous state, as it were, with others, and so naturally we want to *share* the pleasure just as the fluid minded child does.

(5) Moha converts the liquid into *solid*.

THE MATERIAL SCIENCE.

Its votaries, sunk in the dark depths of their mine, grow so short-sighted that they deny that the Sun shines.

The bird, which builds a nest for offspring yet to come, bears witness in its act to the omnipotence and continuity of a will, for which the interval between

pairing time and rearing time does not exist,¹

Free man = One who has regained his sense of universality, and has risen superior to the needs of sensuality.

Such a spectator looks at things, as it were, from inside.

He is no longer a needy being, one outside others, identified with the object of contemplation.

Schopenhauer in his Parerga II. Section 185.

"How thoroughly does the Upanishad breathe the holy spirit of the Vedas. And how does every one, who by diligent perusal has familiarized himself with the Persian—Latin of this incomparable book, feel himself stirred to his innermost by that spirit..... And oh ! how the mind is here washed clean of all its early ingrafted Jewish superstition and all philosophy servile to that superstition ! It is the most profitable and the most elevating reading, which (the original text excepted) is possible in the world. It has been the consolation of my life, and will be the consolation of my death."

Even the meanest of God's creatures
Boasts two soul-sides,
One to face the world with,
One to show a woman when he loves her.

The individual advances only in so far as
he merges his will in the national will (Service
of society).

The nation prospers *only* in so far as she
merges her will in the cosmic will.

And the cosmic will is advancing toward
the denial of the *will to live*.

Thus the circle gets completed.

When we deny our will, the will is realized.

گز شتم از سر مطالب تهاّم شد مطالب

This is the very Enthanasia of selfishness,
when the self is the Supreme Self of humanity.

तत्त्वमसि

For him who has seen beneath the surface
of the world into the grey cold misery of her
inward struggle, who has seen the night-mare
life-in-death, the service of humanity can have
only a secondary charm as a palliation of an

incurable misery (like doctors' temporary relief giving medicine). But work, not in the name of that cant, but to realise your own Cosmic-consciousness.

There is no safer test of greatness than the faculty to let mortifying and insulting expressions pass unheeded—merely perceiving, without feeling them.

"Philosophy," says Schopenhauer, "is a plant which like the *Alpenrose*, or the *fluenblume*, only flourishes in free mountain-air, but deteriorates under artificial culture."

It is as little necessary that the *saint* should be a *philosopher*, as that the philosopher should be a saint.

The names of Fichte, Hegel, and other philosophers were to Schopenhauer like the *red rag to the angry bull*.

Schopenhauer :—

Morality is your inmost nature resting on the laws of your metaphysical being, which

in ordinary consciousness you forget.....
It is on the latent sense of the identity of one and all, that morality is founded.

It is certain that sovereignty belongs to the people, but *Demos* is a sovereign who is always under age and can seldom manage his own concerns.

Philosophy is *intellectual* तौहीद (unity),
Poetry is तौहीद (unity) in *feeling*,
Sage (Religion) is unity in conduct, *life*.

"I do not doubt that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily." (J. Ruskin.)

PROFESSIONAL PIETY

"Whenever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong and in the devil's power."

"The moment we find we can agree as to anything that should be done, then do it." . .

(J. Ruskin.)

· · The vulgar catch an opinion, like a cold, by infection.

· It is not corruption of the inner nature we ring true still. —————

When men are rightly occupied, their amusement grows out of their work, as the colour-petals out of a fruitful flower.

—————
"Visible Governments are the toys of some nations, the disease of others, the harness of some, the burdens of more." (J. Ruskin.)

· Unjust kings can no more be the true kings of the nation than gadflies are the kings of a horse ; they *suck it and may drive it wild, but do not guide it.*

· There is but one pure kind of Kingship—the eternal and inevitable,
—————

· The word State means originally the standing and stability of a thing. *eg.* statue; . .

Hope builds as fast as Knowledge can destroy
And in Folly's cup still langes the bubble joy..

(Al. Pope)

Dismiss all thought about friends, foes etc.,
as we should dismiss from the mind ghost-
stories and spirits so called.

کشور دل بتو دادم کہ توئی حاکم او
حاکم جز تو درین کشور اگر هست بگو

The more beautiful the art, the more it is
essentially

(1) "The work of people who *felt themselves wrong*."

(2) Happiness pursued (ambition, or
passion) brings disappointment.

Happiness results, of itself, from devotion to
art and work.

On the Empirical plane the advancement
of nations is like the *hyperbolic curve*
approaching nearer and nearer the *straight*
central tangent of Vedantic life, yet never
actually touching it (عدل). But on metaphysical
considerations, the curve was never separate
from the tangent. (نضل).

SUBLIME COURTESY

(The foundation of all laws)

Transcendental.

Such is the inviolable Law divine. God does not lack the sublime courtesy as not to return the compliment of light, life and love.

The uncertainty of "*moral law*" was set against the "mathematical certainty in contrast by those raw Christians whose spiritual experience was imperfect and whose prepossessed notions of morality were ill-founded and conduct errant.

Wherever self-denial or courtesy is shewn, this spiritual law is manifested and man reveals God. Man reveals in him God.

(1) Humble obedience to the Truth as revealed by the *present light* (Bhakti, भक्ति).

(2) Continuous endeavours to enlarge the sphere of present light (ज्ञान). These two are the *laws of life* in the Empirical Existence. These are लक्ष्मण की लकीर, if erased, Seeta must be carried off by Rawan.

Violation of (1) = indolence } Both destroy.
Violation of (2) = ignorance }
Therefore work in day (light).

Obedience to Truth alone ————— 63

To everything else, non-conformity — 36

The great objection to Vedanta :—

It kills out feelings and blears the æsthetic vision. It is un-feeling, callosity, *nature-like rectilinear conduct* which वेदांत (Vedanta) inculcates. No regard to people's feelings, no eye for personal charms, *e.g.* beauty of ladies and damsels affects Rama as the beauty of cows and horses, utterly below personal feelings, although well appreciated.

The Truth, the Reality gains such enormous dimensions that the *things, criticisms, and causation* become unreal; human feelings are washed out. Yet Divine Feeling begins to overflow instead, and laughing sunshine bathes *every* thing in joy, (without personal distinctions).

Off :—1. The fool fights with and blames always the surroundings, sees the real cause out-side. (कार्ष्ण्य) self-degradation.

Near :—2. The next higher retrospects and applies the axioms and aphorisms to himself; reviews his own doings; *corrects himself*.

Hits the mark:—3. The 'highest sees *Himself*
the all, outside as well as inside, by 'him
 moved is the world of its own accord, and
 looks at the world, and behold, it is all
 good, finds the universe just turning
 round Him with folded hands, chanting
 hymns of praise.

Human * खेदा :—Some come to allure you, to
 drive you out of your element (by praise
 etc.) .

Others put a noose around you, others
 (of kindred nature, once free) bite you
 and kick you into slavery like their
 own.

That place alone will become your
 permanent home where you can keep yourself
 entirely above the thought of seeming home,
 and perfectly At Home.

When you set your heart on a place, the
 place will drive you out; just as when you
 depend upon a person, the person must betray
 your confidence or be separated somehow or
 other.

*NOTE:—Khedā(खेदा) refers to the process which is
 used in catching wild elephants.

Vasishtha Ashram, March 5, 1906, Monday, Holi, Akadashi. Above snow-line, lovely waterfalls in the stream (वासिष्ठ गंगा). Numerous clean stone-basins and large tanks, neatly carved out of hard rocks by clear and soft water.

In सुषुप्ति (sound sleep) and Death, जड़ता helplessness, वेवसपन prevails, and वेवसपन is माया, being the characteristic property of Form. Hypnosis is माया-बन्ध, because of passivity, impressionability. राजयोग Samadhi again is subject to माया; particularity and limitation of धारणा being still on hot pursuit: *The Yogi labours, but so do the farmers and miners etc.*

मज्ञदूर

The only gate to freedom is ज्ञान समाधी

Electricity, magnetism, gravitation, molecular force, being convertible into one another are one.

My *will* overcomes gravitation, in jumping etc. My *will* matches all; hence I (*the will*) am one with all Force.

Beauty of form is mere transparency which reveals Me; the only Reality.

Singleness or simplicity of Force characterizes Hypnosis as well as आत्मसाक्षात्कार, but in the one is simplicity of सिफात (मौज) in the other simplicity of ज्ञात (आव)

God draws out love from us *per force*, at the bayonet's point,

Love Him or die. O Tyranny !

Can this forced out affection be called Love? Yes, where in the world was love freely granted? The higher power *draws* mercilessly: Even चाहे-गवगव, जुलकों के नाग, शमशेरे अबरू and पलकों के तीर smack of the weapons of tyranny.

सख्ती से क्यों छीने है दिब्ब. —क्या वूं हमें इन्कार है

Enter into the heart—into the heart of men, women—into the heart of the Earth and the Sun, into the heart in such a way that only the central Force, the heart Power remains real, and everything else is relegated to the surface-show, as three dimension space to the Hyperspace.

(a) In Hypnosis etc., the Mind=snow:
Conformity can be easily handled

and shaped into any form. The outside forces of gravitation, drafts of wind, etc., are not in full operation, No mobility, *inertia*.

(b) In ज्ञान समाधि (the mind=Steam.

(Pressure) Power multiplied 1700 times.

Non-conformity, cf. बहसते—रिन्दी .

Heat absorbed to an extent to change the nature. Enormous *heat* makes it over-come gravity (cf. balloon)

Sun.....fourth dimension:

hyper space.

(c) The *ideas* correspond to the *particles* of *matter*. These *ideas* like *material bodies* are, in their turn, *centres of force* again (cf. 'the ideas clash')

(d) The Rule of conduct:—

Before commencing any subject, or undertaking any work, have enough of Divine Heat stored up in you. This *Divine Heat* is the spiritual stomach. Eat just so much at a time as will be

thoroughly assimilated, digested and made holy.

If ..secular study is thoroughly assimilated, it will aid the *spiritual fire*.

(e) Divine Love and Wisdom, (Heat and Light).

Heat (इष्क, भक्ति, faith) = The glow of spiritual love.

Light (ज्ञान) = *The resulting transparency*.

(f) Schopenhauer is right in calling *Will* the ultimate principle. *Will* grows into light (ज्ञान).

कृपिनिद्या

The same seed, sown in the same soil, degenerates in a few harvests (like child marrying the parent or sister). So, perhaps the same race (of men) in the same land.

.. 'Many' forces bend the resultant, and the sense of ego accompanies the complexity of force. Therefore singleness of purpose, *i.e.*, egoless conduct, hits the mark, being straightforward and upright uninclined.

When union in the plane of Reality comes about, the shadows seem also to meet in this phenomenal seeming world, :—

Success in the phenomenal world can come only if the blessed mood precedes (whether through work, through study, सत्संग or any way)—the blessed Mood that dispels all separation.

To obtain a thing (without clash or impact), the velocity or force must be diminished. (Even a train must lose its motion before reaching a station). This diminution in molar motion could only take place through transmutation into molecular (*inner*) energy or *Expansive Heat*.

Drinking wine is equivalent to Canal irrigation for the fields in India (where the peasants add *no manure* and have an increasingly strong temptation to supply more water than necessary). The first crop is overabundant, but (the food materials being soon exhausted), the land *is rendered barren for the future*.

Manure unpulverized=sweets administered

to children in such hard and large balls (लड्डू पिन्नी) as they cannot swallow. It is as bad as not given.

Do you want to unite Hindus and Mohammedans or to bring about any other reform? No Chemistry could affect that combination except through Heat or any other reagent which puts them into the nascent state. तांबीके कल्ल alone could effect a change. It is this अग्नि which carries offerings; (or our Will) to the Devas (देवा) i. e., the universal Powers or the इन्द्रियाणी of all. This is meant by the God Fire in the Vedas (अग्नि देवता, अतिशे-द्वय.)

Exaggeration is the courtesy which fancy pays to the unknown. Wonder is the mother of knowledge.

JAPAN.

Among the generals and admirals of Japan who have distinguished themselves in the Chinese and Russian Wars, many were brought up as youths in the principles of Oyomei. This it is which makes them calm amid danger, resourceful in planning and ever

alert to meet the dictates of change. With welcome they recognized the Dragon amid the boiling ferment of the Restoration.

Oshiwō, a celebrated Oyomei scholar of Osaka, during the severe famine of 1837, for the famishing populace, fired on the Governor's garrison and held them in check while he distributed the contents of the Government granaries to the starving people. After that he calmly met his death.

Strike like the lightning, be terrible like the thunder, but remember that the sky itself is always clear above.

Mashashige, the hero, who fought for the Mikado, and knowing that his cause was already lost, yet carried out the guerrilla warfare with the usurper which led to a temporary restitution of the Mikado's power and claimed no reward when his work was accomplished. "What is thy last wish?" said he to his brother as, wounded into death, they both emerged from their last terrible battle with the Shogin's hosts. Smiling, he listened to the swift reply.

"I wish to be born again to strike a blow

for the Mikado," and said, "though Buddhists teach that such wishes are sinful and lead to the hell of Asuras, yet not for once only but for seven lives do I wish to be reborn for that same end!" then each fell by the other's sword.

Masatsura, the son of *Mashashige*, refused the first beauty of the Court who was deeply attached to him, when the Micado offered her to him as a reward for his hereditary loyalty, pleading *that his life was for death and not love*. Such should your divotion to Truth be.

The Samurai, like his weapon, was cold, but *never forgot the fire* in which he was forged.

Keiki, the last of the Shoguns, *voluntarily* gave up the reins of government to the Mikado, when the times were ripe for it. Again Japanese Constitution is the voluntary gift of the Mikado. Just deserve and there at your feet lies the object of desire.

The lotus trembled above the turbid waters, the stars began to pale before the dawn, and that mighty hush which bespeaks the coming storm fell on the nation.

The Koh-i-noor is even as a tear-drop of bleeding India.

The problem of restoring the old while absorbing the new Restoration and Reformation.

The Restorative period of Japan (1863-1868) between the death of Hikone and assumption of the throne by the present (now late—Ed.) Mikado is characterized by an exuberant desire for self-sacrifice on the part of its enthusiasts. It was due to this feeling of patriotic ardor that the Samurai *voluntarily* gave up his swords (Ronin), the Daimio his fiefs, and the Shogun his hereditary authority.....

It was a curious example of social embryology that Japan should have assumed atavistic forms before its rebirth.

Their foreign policy made *a virtue of necessity*. Emperor Yaon of China relinquishing his throne to the ablest citizen of the realm.

Restoration and Reformation:—

There were four main lines, along which the work of preparing the nation to meet the problem of modern life was carried. These were:—

1. Constitutional Government.

2. Liberal Education.
3. Universal Military Service.
4. The elevation of womanhood.

The Japanese lady possesses all the rights of her Western sister, though she does not care to insist upon them. —————

SPINOZA ON ETHICS.

Knowledge as well as conduct must remain imperfect until we can contemplate all things *from the point of view of their absolute unity*. Other points of view may serve as provisional instruments of thought. Their main use is that we may, like a workman who uses ruder implements to construct more perfect ones, fashion by means of them, other intellectual instruments, by which the mind acquires a farther power of investigation, and so proceeds till it gradually attains the summit of wisdom.

The Law of Causation, the worldly relationships, expectations, duties, are all mere transition points, passing standards of judgments, wayside inns, the dolls of the spinster, the *غسل* (ablution) of the waterless.

For the Sannyasin, the servant is no servant, the disciple is no disciple, the Raja no Raja,

the friend no friend and enemy no enemy, the people's promises no promises and threats no threats, provisions no provisions.

There is but one Reality. When the heart beats at one with It, the whole world pulsates at one with the heart. When the mind is out of tune with the only Reality, the whole world vibrates differently from the mind.

संवदः पदमापन्न. Wealth is the abode of miseries. "There is a point where—thought dies away into feeling, intelligence loses itself in rapt identification with its objects, and all sense of individuality is absorbed in that absolute transparent unity where no division is. Ecstasy which can only be described as the extinction of thought from its own intensity, the striving of the finite spirit beyond itself till it is lost in God."

Neo Platonism.

As it is only by applying to space or extension, which is one and indivisible, the conceptions of number and measure, which are mere "aids of imagination," that we can think of it as made up of discreet parts, so it is only

imagination which gives to ourselves and all other finite individuals a separate independent existence. (Spinoza.)

As applied to finite beings, *Existence* is something separable from *Essence*; the idea of a house in the mind of the builder, for instance, being something different from the house as an *actually existing thing*. Essence belongs to God alone; in Him essence and existence are one. When, again, we say of God that He is one, we must understand something different from the unity we predicate of finite *things*.

God, beyond all predication, our intellects could say only this much *that* it is, but not *what* or how it is. "I am *that* I am."

Dualistic Theology "not only does it start from the fundamental dualism of a supermundane Creator and a world lying outside of Him, but even in that world all does not spring from the will that creates it." (*E. g.* evil and sin.)

"Make thy heart a burning ground,
and let Shyama dance there."

माया

Every reasonable act presupposes an end or design. That design is nothing else than the *form* of the thing to be produced. An Intelligence capable of producing all and of raising them by a marvellous art from potentiality into actuality, must contain in itself the forms of all things. (G. Bruno.)

In the infinite variety of existence, there must be in them along with their characteristic differences, something which they all have in common, and that common element takes the place of matter as the distinctive } ब्रह्म माया
element takes the place of *form*. } (Plotinus.)

A unity which *transcends*, yet at the same time *comprehends both* form and matter.

I can doubt away everything, but cannot doubt the doubter; I doubt, therefore I am. *Cogito, ergo sum.* Des Cartes.

I cannot abstract from the being which is identical with thought. That being is not the being of my particular self; for that, too, like every other particular contingent existence, I can, in one sense,

abstract from. I can make it an object of observation, I can think of it, and I can think it away, as that which was not and might not be. But the self from which I cannot abstract is that for which and in which I and all things are. It is that which is presupposed in all knowledge and to which all realities are relative. सच्ची नित्यः; संचित्. The only حق (right) we have is حق (Rama) انا الحق!

TO STRENGTHEN MEMORY.

Live in God, not only the known past, but even the unknown past or future will begin to flash in your mind.

All माया (figure) is negative and not anything positive.

It is plain that the whole of matter considered indefinitely can have no figure. He who says that he perceives a figure, merely says that he has before his mind a limited thing, (like the hypothetical solid introduced in Hydrostatical investigations). But this limitation does not pertain to the thing in respect of its being, but on the contrary of its

non-being. A figure in space, in so far as it has any positive reality, it is only the reality that belongs to the part of infinite space which its periphery cuts off; *it is created solely by cutting off or negating all of space that is outside of it.*

But according to Hegel, the infinite, in the highest sense of the word, must be conceived not as the simple negation of the finite, but as that which at once denies and affirms it.

The individual thinks himself free because he is conscious of his desires and actions, but not of the conditions that determine them.

Ordinary observation, judging merely by the senses, confounds *externality* in space with independent existence and represents to itself the spatial separation of stones, plants, and animals, as equivalent to an isolated or absolute reality. But is the Reality in a leaf different from the Reality (*आत्मन*) of the tree? By a trick of the imagination we look upon ourselves as independent, self-determined individuals.

Rightly viewed each so-called individual is only a *transition point in a movement of thought*

that stretches back through the interminable past and onwards through the interminable future.

No *جلی* भूमिका or stages :—

We need not ascend to heaven (आकाश) to bring it down from above, for it is already in our hands and our mouths.

All knowledge of what is limited rests on an implicit reference to what is unlimited. Every conception of a particular space or body presupposes the idea of infinite space or extension. *That* infinity is the origin and axis, the pole and initial line. *That substance* is beyond demonstration and inaccessible to doubt, for demonstration and doubt alike depend on and indirectly affirm it.

No chemical can *operate* or *act* on another unless it passes through the *nascent state*.

The seed grows through reduction into the Substance.

Metals are welded by passing into the *molten state*.

The man of *اسباب عالم* feels encouraged at the

seeming favorable circumstances, and *pinning his faith* to the individual appearances rushes onward, but immediately does he receive a knock on the head or bump on the forehead. The shock melts him, brings him to the nascent state and forthwith comes success to greet him.

EVOLUTION AND SURVIVAL.

The law inexorable, not being understood, bumps, knocks, and *struggle* must inevitably go on. Those survive *that pass the more through nascent state*, the only condition for fitness.

Once there were Engines with no governor and the *steam struggle* was uncontrollable. But now the *governor* (this ज्ञान, this melting into the universal) is known, why keep up the struggle.

This ज्ञान will of course keep down animal production and multiplication within legitimate (and proper) limit. Proficiency in Study, Work, Art brings success in so far only as the worker thereby passes through substance.

Inventions and discoveries are made *in and*

through realization of the सत्. We gladly take to the second-hand Machines and Engines given by the inner सत्. Let us avail ourselves of the inner Boiler.

Make thy heart a burning ground. And let *Shayama* dance there. The temples and churches have been abused through ignorance, else any help to the kindling of that fire within was a blessing.

The fountains of *Faith* are far deeper in the soil of human heart and more securely founded than the ponds of learning and the tanks of intellect. Hence has been the cry for mystery, supernaturalism etc., all along the pages of history. So, has the power of Islam been felt by the high and low,

The Professors of Philosophy and Metaphysics get dashed out along the *tangent line*, owing to the preponderance of the Centrifugal force (Superficial intellect) and aberrations caused by worldly attraction.

Spinoza compares substance to a surface reflecting the rays of light, which regarded objectively is called a "*plane*", but with

reference to the observer is called a "*white*". Thus bringing out the distinction between the real and relative characters.

J. Caird in criticizing Spinoza's Mathematical Method, says at one place "No thought or feeling is *beside* another." Why not? You cannot think two things at one time.

For a thorough refutation of J. Caird's objection see below Rama's notes.

There is देश, काल and वस्तु भेद (difference of time, space and causality) in light, heat, magnetism, because they are convertible into each other. No co-existence. Light cannot exist without matter, therefore extended, being merely *Form* in which *Force* is manifested. So, ideas cannot exist without brain, therefore extended in that sense. Rays emanating from a lamp we call light. Rays issuing from the brain are ideas or intelligence.

Heat, ignition is the cause in both. Compare Prof. James.

Form is due to *Motion* चैतन्यता. Thus *Form*

(माया) is only a mode of *Force* (ब्रह्म).

نقطه جنبش کرد و خط آمد پدید

इक नुकेत विच गह्व मुकदी है

Do not let your imagination run away with you (the true God).

The point is a mere fictitious abstraction, a thing which has no existence apart from the *line*. When we think the line, the point ceases to have any existence at all. The same is true of lines in relation to surfaces, of surfaces in relation to solids. Just so, the Modes in relation to the infinite Substance.

Causality is a category only of the finite. The relation of cause and effect is one which implies the succession or co-existence of its members—समान सत्ता.

In the impact of two balls, the motion of the first becomes the cause of the motion of the second only when it has ceased to exist in the former; the force which has existed as heat becomes the cause of motion only when it has exhausted itself of its form or existence.

"There is in each thing an endeavour by which it seeks to persevere in its own being ; and this endeavour is nothing but the actual essence of the thing itself, and it is therefore *something not conditioned by time*, it involves no finite time." (Spinoza).

Indefinite or *endless* duration is a form of time and not of eternity.

The Mathematical infinite of Dr. Paul Carus is refuted by Spinoza, saying:—By the spurious infinite of mere endlessness (as in the series giving the value of E) we do not rise above the region of the finite. Thus the $\frac{1}{2}$ and $\frac{1}{4}$ must both belong to the finite. अनादि, अनन्त both अपूर्ण being empirical.

As all spaces must be known as in one Space, so all ideas can be known only as through the all-embracing idea of God.

Men, who cannot realize the Intuitive God-Consciousness, sometimes blame human mind for it. Just as a man *who made an error*

in calculation might ascribe it to an incapacity in human mind to apprehend Number.

Vehemence of passion becomes as foolish as the child's anger against the stone that hurts it or the infuriated man's indignation against the messenger of evil tidings.

We gain true freedom by the detection of false freedom.

Emotion arises in the transition from less to greater or from greater to less activity and power. When we pass from a less to a greater perfection, the emotion takes the particular form of *pleasure*, in the opposite kind emotion = *pain*.

Desire = "*the self maintaining impulse filled with a definite content.*"

Desire, Pleasure, Pain are primary emotions.

Dissipation of *heat* gives rise to crystallization, appearances of *forms*, differentiation of matter and seeming evolution.

एकोहं बहु स्यामः

Why should heat dissipate? It is in its nature to dissipate.

WHY DESIRES.

“The origin and explanation of all *moral activity* lies in a certain self-maintaining or self-realizing impulse—the effort by which one endeavours to persevere in its own being. When the self-maintaining impulse is satisfied, or when the mind is conscious of an increase of power, the feeling is that of pleasure.”

Compare Spinoza. Compare also H. Spencer (the beginning of his *Education*.)

Anthropological view it is not. It would be defective if inanimate nature were explained only in terms of human experiences or *vice versa*. But a *unity* certainly subsists between the two. This unity comprehends both. This unity reconciles both, although transcending both. This unity should be sought and realised. When a body has enough of molecular energy (heat) in it, it is exempt from molar attractions as any thing in the *gaseous* state. In other

words, when inner attraction (cohesion) etc., is overcome, the outer attraction (gravity etc.), is ineffective. Desire for self gone, other desires over.

Affinities, Cohesion, Gravitation, Attractions, desires are simply negation of *heat* (like dis-ease, darkness etc.) That Is, the variegated world is simply the obverse of Divine ज्ञानम्. Cf. the unity of positive and negative, as in the two hands pulling the same string in opposition to each other. .

The dissipation (radiation) of heat from a hot solution yields *beautiful crystals etc.* So the wakefulness from समाधि of the sages and prophets.

It is true, Evolution is going on by *dissipation* of heat. (See H. Spencer's *First Principles*). But *life* also is maintained by the presence of heat. Else Earth's fate is like unto that of the dead Moon. अविद्या (Ignorance or nescience) is the cause of संसार (universe); but no संसार is without ज्ञानम्.

Art presumes the conclusions of Science.

Science takes for granted, say at least, the Law of Causality, Matter, Force, Space, Time, the nature of which it is the province of Philosophy to investigate.

Philosophy, even *Metaphysics*, has to leave the Absolute Reality unexplained (*माया*).

Here *Religion* takes up the strain.

Heat is all-pervading, but only when confined in the Railway Engine, it carries thousands to their destinations. पूरा दें पूर लंघाय सो पार.

So is ब्रह्म all-pervading, but ब्रह्मज्ञान in the boiler of a ज्ञानी's head saves nations, taking them to heaven even in this world.

The inner heat often gets converted into *magnetism* and *personal charms*. Compare all beauty and *attractive power* is renunciation.

Beauty and charm of two kinds.	{	1. <i>White</i> objects, (renunciation) in भेदवादीs 2. <i>Sun</i> , (inner) अभेदवादीs
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Is Rama's talk मजज़ूब की बड़ and of no use to you? The water in the reservoir is pure water only. No vegetation about it. But that is no reason why the fields should refuse to be irrigated by it for bearing their own harvests. So, the steam in the boiler and the working machines. If Rama is a Sadhu, so much the more to the profit of *Grihasthas*,

Samvat 1962, last day A. B. O Blessed Mood! O Rama! You are indeed jealous.

You certainly do not hesitate to poke out my eyes if they chance to be attracted by anything غیر حق. You burn the heart if it lets in any unworthy object, nay, anything else but Thee. यारी क्या है सीना ज़ोरी है या राह मारी है. Well, alright! Let Thy will be done! Let the head and heart be rent to pieces if any other idea but Rama happen to lodge there! Pour all my vitality at His feet, who first loved me.

O dear heart, it won't do simply to cut off your affections from each and every object of the senses.

وز هرچه جز دلبر بود از شهر دل بیرون کنم

Fear involves selfishness.

SUCH IS THE LAW (धम्म)

The Law of the Cross (त्रिशूल), सूली ऊपर सेज पिया दी कित विध मिलना होय । there is no escape from it. Therefore no credit to me, if I am all (शिव). Could not help it. No human love, no *personality* could persist so tenaciously as this Law of (त्रिशूल) (शिव). Why do fools love persons more than this ideal ? Because persons seem to them persistent realities and the ideal an intangible evanescent cloud. Now see. Is not this Cross (शिव) the only persistent Reality, and all personalities and objects of affection passing phantoms, fictitious ghosts ? The apparent bitters and sweets, the seeming beauties and monstrosities were merely masks put on by the Bihariji to open our eyes to his glory at the last. This *final* Law, this *Ultimate Purpose* in life, should it be relegated to the realm of abstractions (as सुशक ज्ञानी would have it) ? No, it is a living Reality, some thing that is more concrete than stones (and so represented by stone lingum). It strikes harder than stones to correct the

erring mind. To remember it perpetually and continuously is of vital necessity. Christ, Mohammed, Buddha, Krishna were great only in so far as they realised this standard of Renunciation (शिव). By hard knocks they may have seen it, and by some private processes they may have kept it before the mental vision. But if one strong man crosses a river by swimming, why should not a boat or bridge be built for the general public ?

Is this Shiva a matter of policy then ? No. He is *seen*, by the wise and the pure, *actually seen*. All sense perception is a matter of relativity, the deluded (मायावी) persons see the ordinary objects, the wise and the pure with the same intensity of realisation see शिव.

The Law (the धम्म) may be worshipped and felt in particular incarnations and adored in personalities such as Christ, Shankar, etc. It has saved millions, ages after ages, but it is not so gross, as to be incapable of fitting into our every day affairs. It is a stern reality, no doubt, (else how could nations be all deluded by the mere chimerical hallucinations of

prophets and leaders, and change their customs and habits at the mere fancy of poor cranks. Can you so easily change their ways through the strength of your notions?) It is the fact of facts, the only Existence. Yet any historical representation simply makes it limited. There is no Being for *Form* (Uma) without It, and the only *Form* in which it lives eternally for the seers is that of the Yogi's (शिव)

You may see Him in nature, stones, and rivers etc, (कैलास). You may see Him in persons (शंकर, दत्त etc). You may see Him as an embodiment of India. You may see Him in Mythology, (Vedic Rudra, etc., त्रिपुरारी). All that is Symbology.—But the eternal form is the picture, painted by bringing together every kind of sweetness by the Hindu-Seer.

Samvat 1963, A. B.

शिव, शिव, शिव (The ideal in mind) keeps the mind balanced and in working order.

WHY ATTRACTIONS ?

(1) The negative and positive electricities attract, because that brings to the original state.

(2) Work *done* on a body becomes *Potential*. Take a body to a height and it tends to *give back* what is *expended on it*, has so much *the more love* for original position.

(3) Earth gravitates to the sun, etc.

(4) *complimentary* colours.

(5) Conjugate foci.

(6) Atomic *valencies*.

(7) The same electricity which disunites a compound, reunites the elements, as in the case of H_2O .

Even in self-sacrifice for another there is present a reference to self, an idea of an object to be attained in which the agent seeks self-satisfaction. Without such reference even the purest self-denial is a *conception* that *swims in the air*.

No volition in mind save that which an *idea* as idea involves.

“Ideas no mere images like dumb pictures on a tablet, but every idea instinct with an element of activity.” (Spinoza.) Cf. Hegel also.

The distinction is not between *understanding* and *will*, but, between a *sound* and a

deceased or *disordered* understanding. The distinction is between a clear, adequate idea and a confused, imperfect one.

Idea is nothing passive, but involves reaction or action. All thought active; all will intelligent.

The forces may be in a neutral or equilibrated state for a while (That is hesitation).

A few moments bring a change in environments; equilibrium broken, one force preponderates, decision takes place. This is called Volition (*will*). Domination=decision. *Passion* (or passivity of the mind) is a *confused idea* by which the mind affirms of its body, etc. a power of existing greater or less than before.

Pleasure = a passion by which the mind passes to a greater perfection; pain = a passion by which the mind passes to less perfection. Pleasure and Pain (of which all other emotions are specifications) therefore are not a new element, different from anything in our purely intellectual nature, but are simply the *transition from a less to a greater or from a greater to a less, perfection.*

Dissolution of form = realization of Self. Only the *pure* in heart can see God, because nothing can be realized without all else being expelled. अपरोक्ष = *conquest of one Idea (Self) over all other ideas*. Otherwise there is anarchy or interregnum in the heart.

Saving knowledge is only that which includes or connotes Will, which is instinct with the element of activity. All other knowledge is not really knowledge but only confused and imperfect ideas. Such ideas may be, nay, must be *inert*. But adequate ideas are not dead or passive but living things. They are self-realizing. To think them is to live them, to be quick with spiritual activity, to be master of one's self and the world. An idea which is adequate or which alone deserves the name, which by its very essence asserts itself against all that is foreign and hostile to the mind; it cannot co-exist with confusion and error and the passions that are bred of them, any more than light can co-exist with darkness. One who has clear ज्ञान will not be moved by political, social or personal fears and hopes and sympathies.

Undisciplined minds (like the *Swat militia*) only are mediumistic. Childish natures! An object of attraction comes and creates an *impulse* (which disregards the past and future). A black hypnotizer comes and strikes fear into the heart, creates confusion, divides and conquers; throws a bone of contention among the harmoniously working forces and carries the booty himself; or sends a wolf among the sheep and disperses the aboriginal inhabitants of the mind, or throws a cloud or mist over the land and renders the original occupants incapable of work and then sets to work and robs or commits other deeds of darkness; or administers a little chloroform and then commences his work of mental vivisection. Lawyer's cross-examination is no more than that. The spy's work is that.

A clear idea is one which might be compared to a well-lit road, where robbers could not break in. An adequate idea is a luminous idea. Says Prof. Starbuck, in the *enlightened* or the *converted* or *free*, connections between the lower and higher centres are broken.

People oftentimes overturn (upset) the old Government, revolutionize, conquer, triumph (साक्षात्कार), accomplish the negative work and yet fail and fall back (योगभ्रष्ट) for the only reason of not being able to establish the new kingdom, administer the new Government, promulgate the new Order, carry on the altered policy, or pull out the old wires and roads, and create a new System, adapt all relations to the will of the Lord, interpret everything in the new language (of the Spirit). This is जीवन मुक्ती. This is राम वादशाह "fully awake" (see Thoreau). Who could call down the king? Who could browbeat the Lord? What गंधी (she-ass) could charm him? No one could hypnotize him. A new aesthetics established in his rule. New Art, new Science!

All inspiring books, Upanishads etc., were simply like पाटी पूर्ण. Unless a man learns to read himself the book of Nature and be inspired by that continuously, he does not realize his स्वराज्य.

करनी फकीरी यावा कैसे दिखगीरी

If each finite mode has precisely the same value as another, is not the possibility of freedom simply in the ratio of one to Infinity ?

A. The medium by which Nature exerts its power over man is the influence of the passions. Passions, as the word indicates, imply the passivity or bondage of man's true nature. The strength of passion is a spurious strength, an activity that is produced by passivity, which like the power borrowed of wine, the ferocity of the hunting dog, or [the strength of the slave, is in reality a sign of weakness (or like the power of the water-fall). "It is evident," says Spinoza, "that We natural men are in many ways driven about by external causes and like the waves of the sea driven by contending winds, we are swayed hither and thither." *Consciousness* is simply a record of the events, an account of what takes place, a mirror in which the play of forces is reflected, but no force in itself.

As to transition from bondage to freedom, only that being which in some sense creates

the forces that act on it can have in it the latent capacity to control them. It is the presence in man of something which is not subject to the bondage of externality that constitutes the *fulcrum by which its freedom can be achieved*.

“The effort of the mind by which it endeavours to persevere in its own being is nothing else than understanding, and this effort at understanding is the first and sole basis of virtue ” (Spinoza).

B. *Passions* are in their true nature, *individual*, and unlike reason (or *adequate ideas*) product of imagination. “Not only do their objects affect different men in an infinite variety of ways, so that what one desires and loves another may hate and shun, but their appropriation by one implies the loss of them to all besides.”

To let passion rule is *suicide*.

The *activity* of reason (divine ज्ञान) involves pleasure, pain belongs only to the passions. *The pain of bondage is the prophecy of freedom.*

A NOTE ON THE MONISTIC VIEW OF THE BRAHMA
MIMANSA DARSHANA.

The comparative study of the different commentaries on Brahma Sutras leaves no doubt as to Shankara's system being the only true representative of the Sutrakara's views. In the purely argumentative part of the Darshana, *i. e. II. Adhyaya, Pada 2, the last Adhikarana*, sutras 42-45, he refutes the views of Bhagwatas. The Vaishanava commentaries with Shankara admit that the Sutras 42-43 raise objections against the system. The sutra 45, the last sutra of the Adhikarana, runs thus :—

विप्रतिषेधाच्च ।

This is analogous to the previously given last sutra, which concludes the *Sankhya* refutation.

विप्रतिषेधाच्चक्षमज्ञसम् । 11., 2, 10

Consequently the Sutra 45, like its predecessor Sutra 10, of the same *Pada*, cannot refer to anything else but the contradictions in the Pancharatra system. Besides the whole *Pada*, all along being purely argumentative

and not at a single place throughout Scriptural authority being appealed to, the Vaishnava commentators have no right to interpret the last Sutra so as to imply no contradiction with the Shruti. Thus the last Sutra conclusively rejects the *Bhagwata's* system. We turn now to Sutra 44. It runs—

विज्ञानादि भावे वा तत् प्रतिषेधः ॥

The two preceding Sutras are

उत्पत्त्यसम्भवात् ॥ 42

and

न च कर्तुःकरणम् ॥ 43

which present powerful argumentative objections against the system and objecting criticism or attacking objection being the purport, principle or method which dominates every one of the Sutras from No. 1 to No. 43 throughout the *Pada*, Shankara naturally takes the तत् of Sutra 44 to refer to the objection raised in the preceding Sutra 43 or 42, an interpretation amply supported by Sutra 45. Sri Ramanuja and others on the other hand make the तत् simply the *Bhagawata* system, and take the Sutra to be the *Siddhanta* which refutes the *Purva Paksha* given in the two preceding

Sutras. Here any careful observer will at once see that न and not न has been the particle employed by the Sutrakara whenever he meant to reject a *Purva Paksha*. Again the objections being given in *three Sutras*, the *Siddhanta* could not have only one Sutra to it and that not the last. Again full 44 Sutras being devoted to objections and refutations, the *Sutrakara* could not balance his controverting energy a single *Siddhanta Sutra*, i. e., No. 44. There was no need of it either, the *Siddhanta* having thoroughly and at length been settled in the first *Adhyaya*.

Further, the forced interpretation by which Shri Ramanuja attempts to defend his Sutra 44 commits himself to Advaita Vedanta against his will. The Madhava system interprets Sutras in the light of the Pauranic authority all through, and every body knows that sutras were not intended to systematize the *Pauranas* but the *Vedic Upanishads*. The *Anu Bhashya* follows Ramanuja. For any impartial and capable judge, the Sutras give no quarters to any system but that of Shankara whose *Bhashya* then is the oldest and the best.

According to Rama's individual opinion, it were no loss to Advaita, if the *Sutrahara* actually taught something else, but it is a great credit to him that he thoroughly grasped it and preached nothing else. The authentic Upanishads, even according to such observers as Deussen, Gough, Thibaut, etc., bear out Shankara's system. Shankara talks of the Bhagwatas with great respect and regard. And the beauty of his system is that not only does he reconcile all the Vedic texts so beautifully as surely none else can, but without giving up his own Advaita position, he can accommodate all other systems assigning each a place. He recommends pure action *Nishkama Karma* for the seekers of peace. He encourages *Bhakti* and has a significant place for the Lord *Ishwara*, giving the only irrefutable conception of the same.

The non-monistic on the other hand cannot assimilate his non-dualism.

Rama reads the *Samhita* hymns. Oh! How elevating and sweet a study! The names of Devās, Yajna, Soma, and other technical words, Rama takes in a sense of own, though derivable

from the primitive roots of the words. Thus to him the Samhitas are nothing but Vedantic hymns. Rama used to read Hafiz, Amir Khusro and other Persian poets giving to *Mai*, *Zulf*, *Saqi*, a peculiar religious significance, and the whole *Diwan* was full of spiritual enjoyment. Of course more direct & penetrating are the Vedic hymns.

The Christian Bible has had about as many interpretations as the generations through which it has passed, and purely Vedantic interpretations are not being wanting. And so has every other living religious work been interpreted to suit the spiritual wants of the people who used it.

Rama sometimes feels as if the Vedas were handed down especially for himself. But let no one try, for other people, to displace the traditional or conventional or original significations of the Vedic words and Mantras by his private interpretations however much the latter may be commendable to himself.

Unless a religious Scripture meets the spiritual wants of the people, it cannot live; and as the people grow in the

course of Evolution, the interpretation of the religious Scriptures of theirs must advance with them.

People appear to be acting very unreasonably; behaving in a sort of vague, dim fashion, not knowing their own good and are quite inconsistent, and why? Because the world is no more than a dream. What could you expect of the dream objects but vagueness, dim, hazy, undefined, stumbling outline?

Jivan mukta is one who lacks the ordinary springs of motive and consequently cannot be influenced in any way.

One whom profit and loss, counsel of friends, gain and disadvantage, talk of pupils, crooked suggestions of adversaries, unexpected news of any kind can influence and draw from him "what?" etc., he is unworthy to lead, incapable of guiding. His stage of realization is law (स्थिति) and is in a dangerous position.

La ilaha illillaha.

So long as magnanimity (उदारता) has not

become natural with us, we cannot realize God. No realization for a close mind. No peace for the close-minded (झुपु), and yet the outward relations force on us thoughts by which we are contracted into narrow limits. Magnanimity must be the rule and yet the world generates the very opposite in us. How to reconcile? The rule of conduct must be magnanimity उदारता and this can be observed and kept up only when in the heart of hearts we believe in the Reality of God alone, acting through our neighbours, their seeming forms being non-entity.

BEAUTY.

Come, I will show you God !

Look at that face which seems shaped out of innocence. That is beauty. Innocence, renunciation (त्याग), wonder, indifference, and denial of the sense-possession constitute beauty. Attractiveness, whether spiritual or material, is always in direct proportions to innocence. The charm of colours emanating from the white light is wholly due to renunciation and self-abnegation. That very

colour which we ascribe to an object is just the one which has been renounced by it. The white and bright object is one which renounces all the colours.

Loveliness is just in proportion to claimlessness as in the baby and the child.

Now see in the same direction, look straight and gaze through till the line of Beauty and the line of objectivity meet converging as they do, to the same point (God). Woe unto you, if you fall down on the way.

When we concentrate on what is foolishly called the "beautiful object," the beauty materially suffers thereby, just as much as the beauty spiritual, provided the person believes in our compliments.

Abnegating the sense of possession, transparency results. By attributing possession to a face you tend to make it ugly. Thus you dig a pit and fall into it. Damn not yourself and also the so called charming thing; see beyond, see God, tear the veil of appearance, look through and see Rama.

The system building advice and organising conscious exertions of the worldly wise are just

as impractical and futile as the strained and unnatural labour-advice to students given in Todd's *Students' Manual*. The child, if alive, the organization of body develops and grows of itself, similarly you need only to live, *i. e.*, be one with God, and see the organizations forming around you spontaneously.

If you are induced to sympathise with the worldly and take on their condition, why should you not sympathise with God and take on his Being? He is poor enough, there being nothing besides Him and an orphan (having no parents).

If man could be perfectly happy under the dominion of passions, his moral condition would be hopeless. The knowledge of passion (*i. e.*, reason) destroys passion, because passion=*confused idea*. Reason not only masters passion but receives a fresh accession of power, it not only detects the illusion but becomes possessed of the truth that underlies it, so that what we sought blindly is.....

"Intuitive Reason" = ज्ञान or عشق. Worldly wisdom = intellectual slavery of *passion*.

Passion is excited when Reason fails : *cf.*

"filling up with loudness the gap left by logic." The mind that is the prey of passion, is wasting itself on a vain show, *fastening on that as real and permanent which is fugitive and evanescent.* "Reason and passion cannot co-exist." Where emotion is contrary to reason, it is *noxious*, where coincides, it is useless. "In the sphere of the passions, that emotion is most vivid and powerful which is referred to a *present* rather than an absent object; to a *greater* rather than a lesser number of objects; to objects that *most frequently* recur;"—Now if there be one object or idea which is ever present and incapable of being excluded by any other, which all things, and thoughts suggest and from which everything else derives its significance and reality—that is Shiva (शिव).

This Shiva (शिव) we were feeling all along; only clouds (नाम रूप) intervened between the Earth and the Sun, and the Sun's attraction was ascribed to the *clouds (self-created).*

Reason realizes itself by elevating the natural impulses and desires into its own universality.

“As the touch of Art glairifies matter, transmutes stones and pigments into the beauty and splendour of the ideal ; or as organic life whilst it takes up inorganic materials into itself suffuses them with its own power and energy.”

How is escape possible from the slavery of mechanical necessity (helpless resultant of blind mechanical forces). The natural man is led by blind impulses, the object of desire being phenomenal form. But invariably *Duryodhan-like falls flat on the hard floor* which was mistaken for soft limpid *water* (cf. mirage).

The dog tries to snatch *the meat* in water, loses what he had. We catch the shadow, it eludes the grasp. Pain follows. Fire of affliction changes us, softens us (and in the meanwhile surroundings clear up), the same original force is still operating, this time we ascribe it to something more reasonable and fly to the newly imagined centre of force, fail again and so on—till at last we come to discover the only true source (the open sesame) of attraction.... शिव. This is how the original

discovery takes place. But the experiences of others laid before us in their exhortations and writings also can aid us in securing the correct point of view (*i. e.*, adequate or perfect idea which some call Reason). Once the sound vision is gained, Botany, History, Zoology, etc, all nature changes its significance. Freedom secured by assimilating the Laws. Harmony with the Law brings freedom from the Laws. All desires are originally the expression of the "effort of the mind by which it endeavours to persevere in its own being." The worldly desires through constant failure lead at last to the realization of that effort and this is ज्ञान (adequate Idea). Adequate Idea is simply an idea of the Reality. All other ideas are negative, imagination, and confusion. In any case, in so far as we catch the real object, does the shadow (the appearance) draw towards us. Otherwise, He swayed the stick I came to senses. He flogged me quick, I came to senses.

जब बार ने डगई छड़ी, तब खबर पड़ी

The following for Consideration and Reconciliation. Attracted by the Sun, being

both solid and liquid (heterogenous) clouds form, vapours rise, and feel attracted by clouds नाम रूपाणि. In the rise of vapour, heat becomes latent, complete solidification, and attracted simply like a stone during the sway of passion (blind impulse). Success may melt for a second. In case of failure, the heat of hope which had hitherto nerved up your energies for work (headlong rush towards the object) finds nothing to combine chemically with you, so it splits you up, dissipates, dissolves, breaks up your frame (and more so the heart). (It was Promethean fire, stolen ! and see the consequence). In failure, *i. e.*, not reaching the branch of the tree at which the leap was aimed, ensues the fall *on the ground* and crushing calamity. The twig *unsubstantial* and calculation *inadequate*. हनुमान's is the only right calculation who flies on रामवान and catches the very soil (mountain) of the tree. In some combinations heat is given off, in others absorbed from surroundings (*i. e.* spiritual fall or friendship on elevated terms). What is solidifying (cold) then ? The company of those on lower potentials, all heat-absorbing

suggestions and *high pressure* civilization which forces you down into gross sense of personality. The chill can also crack the rocks, break up *solid* stones and walls. In calamitous failure the escape of heat (and resulting cold), if extreme, brings an earthquake (shock) as a consequence of which the clouds disperse, we feel ourselves very low (solid), but the sunshine falls as a blessing. Or the cold lowers the temperature of the solution far below the point of saturation and the desire, which had been self-multiplying (in the water) like monerons, settles down, falls off. Thus clearness follows the storm (tears) once more and we see the true Sun.

Every true desire, like appetite, if fed, nourishes ; if famished, eats back the vitals of its owner.

People make so much of तदवीर. All तदवीर और दृक्कल resolves itself into oneness with God, either directly or indirectly, consciously or unconsciously realized, and, sir, what of worldly तदवीर.

(Pleasures=wet dreams, Pains=nightmares).
Both wake us up, though for a moment only.

Beautiful crystallization can be brought about as a rule, only after the whole solution has been *heated* considerably. Beautiful discoveries and systems are formed only as the after effect of heating the *liquid*.

Idea is activity. *Passion* (desire) passivity. Pleasure multiplication of activity, because at the time being the tormenting passivity is *brought to an end*. Pain = increase or continuance of passivity, because the mind-mass after failure goes on rolling through *inertia* (at first being moved by the object). *Idea* is of the nature of inner *heat* (life).

"Intellectual love" (rational इच्छा), says Spinoza, "makes man immortal, for having no relation to the body and affections, it has in it nothing that can be affected by the destruction of the body."

The consciousness of Self implies relation to objects which are opposed to self and yet which as related to self form a necessary element of its life.

Thought is not a resting identity, but a process, a life, of which the very essence is *ceaseless activity*. " it is by this perpetual *process of differentiation and integration* that self-conscious intelligence ceases to be a lifeless abstraction, and becomes a concrete reality." The eternal life is not that which abstracts from the temporal, but that *which contains while it annuls it*. The life of absolute truth or reason is not a life that is foreign to us but one in *which we come to our own* the idea of a negation which is only a step to a higher affirmation. In the moral life of man negation is ever a necessary step to affirmation, it is only through the enunciation of the natural life that we rise into the spiritual.

But man *never is a mere individual* or a particular self, his passions are always so far transformed by self consciousness that the attainment of the immediate objects is *never their complete satisfaction*. He has not only to *satisfy them but to satisfy himself*. Whatever reality and independence are ascribed to nature and man, that reality and

independence must only have its source in God, but must not be pressed beyond the point at which its dream-characters must terminate.

Only in thought or self-consciousness have we a unity whose nature it is to be infinitely determined, yet which in all its determinations never goes beyond itself but in all its multiplicity and variety is only an ever realizing *itself*. They are but *its own* objects. If it begins by opposing the world to itself, its next movement is to retract the opposition, to annul the seeming foreignness, to find itself therein. Knowledge is a revelation, not simply of the world to the observing mind, but of the observing mind to itself. *The whole process of knowledge* is a gradual annulling by the mind of that self-externality which is thought's first attitude towards the outer world, and a gradual self-creation or realization of its own content. It is the essential characteristic of spirit, as spirit to be object to itself, to go forth into objectivity and return upon itself. लीला धारी *completing the Circle*. That ideal unity of nature, which *Science* partially discloses, which *Art*, by its imaginative creations, foreshadows,

is only then clearly apprehended when we...

غیر حق کو جب نظر آجائے جہاں ہو مار قوت

Every conceivable advance in knowledge is only a realization of ourselves and the very *Consciousness* of our *limits* implies that there is that in us which transcends them.

Meditation=Giving the lower (जामत) centres rest, during which time the (कारण शरीर) centres become most active as seen after सुषुप्ति also. When nature (food etc,) overcomes the body, the body is sick. When external nature overcomes the mind, the mind is unwell. Passion. Turnips, radish, parsnip, etc., accumulate food for their own future use in the coming year and so look fat. The usurper comes saying; 'of what use are they if not for my eating up?' So, the strength, health and youth of a young man or lady, plump limbs or bloomy cheeks, would suffice her to live comfortably her hundred if passions and sense enjoyments did not consume the stored up energy.

The अद्वैत is to be realized on the

intellectual but more so on the ethical and practical grounds.

To make the will co-vibrate and harmonize with Law is to realise शिवोऽहं ।

Conscience; Spinoza: "It has not only to satisfy them (senses) but Itself also."

Thus all the five elements of conscience counted by Schopenhauer are welded into one to constitute सवा मन का वह सोटा, (नज़ीर) for the taming of the bear (सीङ्ग) by the कलन्दर (self). Cf. Emerson about the immediate self-punishment after Sin.

Do the wicked prosper ?

The wicked in so far as they are more intelligent (*i. e.*, represent *Activity*) must supersede the *passive* (incapable of evil and also good). Positive virtue.

But the intelligent wicked in their turn are brought low by the element of *passion* or passivity in them.

True prosperity falls only to the lot of intellectual love.

Who should be your companion ? See, in what harbour is he anchored, what are his guiding principles, where is his heart ? Mind

not how much love he expresses for you. If his anchor is weighed in the sense of world-reality, behave like Yudhishtira towards his brothers and wife. If he is willing and ready to change his moorings, let him move upto you (Docile). If his disease is contagious, shun him as plague.

Your देश, काल (moorings) are in देशकालातीत + Man of principle. Who has a right to be the man of principle? Whose principle is Truth (वक्). None else.

To commit murder and yet escape the Law.

The easiest way is to entice a man to eat before the previous meal has thoroughly been digested (or between meals). Another is to tempt him to sense-enjoyments (इन्द्रिय आनन्द).

Demands of nature are demands of the higher Self—the Divine Law, which should always govern the lower self-calculations. Let the higher Self command at least as much respect as the मायावी people present in your company. This is भक्ति. Why should you be so anxious to accomplish a particular job as to

ignore the *laws* of health. Is it the business, His work ? He surely knows best how to bring it round. Let His will be done. You have no right to abuse the machine (body), vouchsafed for His glorification. It should be governed by His Laws. Is He not ever so near (as His and) in His hygienic Laws ? Obey Him, therefore, take regular exercise as a sacred (religious) duty. Taking a constitutional=प्रकृमा etc.

Sit *straight* in समाधि posture, one whole day ; all poisonous germs must perish. Bending over the book checks the flow in the alimentary canal and thus creates stagnant pools in the stomach or intestines giving rise to fermentation and flatulence.

Through the mirror of the world a man may arrive at the knowledge of himself.

To assert and emphasize the common will to live=vulgarity.

It is not the struggle which produces misery, it is the *mistaken* aims and low ideals.

All the pride and pleasure of the world, mirrored in the dull consciousness of a fool, is poor indeed compared with the Imagination of *Cervantes* writing his *Don Quixote* in a miserable prison. Bunyan (*Pilgrim's Progress*). Sir Walter Raleigh (*History*). Daniel Defoe (*Robinson Crusoe*). Milton (*Paradise Lost*).

Health, cheerfulness is the very flow of it, says Schopenhauer.

"Without a proper amount of daily exercise no one can remain healthy, all the processes of life demand exercise, not only the parts more immediately concerned, but the whole body. Aristotle rightly says, 'Life is movement,' it is its very essence. Ceaseless and rapid motion sustains every part of the organism." The heart with its complicated double systole and diastole beats strongly and untiringly with 28 beats, it has to drive the whole of the blood through arteries, veins and capillaries; the lungs pump like a steam-engine; the intestines are always in peristaltic action; the glands are all constantly absorbing and secreting; even the brain has a double

motion of its own, with every beat of the pulse and every breath we draw.

When people can get no exercise, there is a glaring and fatal disproportion between outward inactivity and inner tumult. For this ceaseless internal motion requires some external counterpart. Even trees must be shaken by the wind if they are to thrive.

Men are not influenced by things, but by their thoughts about things.

Beauty is an open letter of recommendation to putting a good face upon bad business. Folly is its own burden.

There was great wisdom in that remark which Queen Christina of Sweden made in her nineteenth year, about Descartes, who had then lived for twenty years in the deepest solitude in Holland: "M. Descartes," she said, "is the happiest of men and his condition seems to me much to be envied."

It is a great piece of folly to sacrifice the inner for the outer man. It is to let the centre .

of gravity fall outside oneself and consequently to tumble down. —————

‘There are no real pleasures without real needs.’ Voltaire.

ज्ञान and भक्ति can be combined only when शिव is contemplated as Law (of which alone it can be said ऋते ज्ञानान्न मुक्तिः)

a.—Let us *increase our knowledge* of that शिव as Law ;

b.—Let us contemplate on and love that Law शिव (ideal).

c.—And let us offer up everything to that Law. यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् etc. (Gita).

d.—After doing anything spend a few moments in keeping the intellect *at-one-ment* with the Law of Laws,

योऽसावादित्ये पुरुषः सो सावहम् (the very end of Yajur Veda).

e— i—intellectually Vedant वेदान्त ;

ii—morally Buddhism,

iii—practically Christianity,

iv—religiously Vaishnavism,

v—feeling Islam اسلام intense.

The presence of N and other Swamis near you is like the presence of *fats in stomach*. The ghee etc. demand more bile from liver; but their very presence diminishes the secretion of bile.

Let them pray *together*. Mark धोमहि. Mohammedan prayer and Christian congregational prayer. Collective suggestibility bring them together before God (सत्तसङ्ग).

Let them chant Vedic hymns together.

The solitary prayer cannot *spout forth spontaneously* from the heart (as becomes a natural solitary prayer), unless religious spirit is evoked and kept alive by social prayers. If the gods of temples have lost their holds on the general Hindu heart, there is yet time to rally the Hindu half-hearts under the banner of the Vedas. If Sikh-like they cannot sing together familiar songs, still Islam-like they might pray in a tongue which they do not fully comprehend. Sanskrit will unite not only the N. S. or E. W. of India, but all the Aryan races of Europe to India. And Sanskrit is not difficult as the Brahmans declare it to be.

If the people around you misbehave, grumble, squeak, or go wrong; why fight *with the machine*, lubricate it or set it aright, attend to the weak part पुरज़ह in it. Why hold the machine responsible like a foolish child? ब्रह्म-सत्यं जगन्मिथ्या, when will that Law of laws be practically realized? The rudder broke in the N German Lloyd boat, the Captain managed the ship with alternate working of the two engines, yet the real remedy was not there. So the real remedy is in (वेदान्त) alone. मूर्ति का पति in absence of कृष्ण for Gopis (गोपिका).

यार की अनुपस्थिति (गैर हाज़री) में यार की तस्वीर से दिल बहलाना. Let the जीव be entirely obliterated from your heart. Let the God-idea become too strong for it.

Personal God :—

It is not that the weight of a body is actually concentrated at the Centre of Gravity (that point is to all appearance like any other point), but for *ought that concerns us* the mass is concentrated there. So is Law all-pervasive, God immanent in nature, present equally everywhere. Yet relatively to our बुद्धि this universal Reality can be most conveniently

handled (and acts upon our conduct) as if it were embodied in a personal (غیور etc.) Being. This personal God leads us from the visible to the Unseen. When we get a point of limitation—focus of personality, generated by غیورین *the other pole*, is simultaneously created like positive and negative Electricity.

Mental Telepathy.

Let not the thoughts of friends or foes (जीव सृष्टि) have any thing to do with you. It is true we can communicate with one another mentally. But like any other communication (intercourse) it is a mere wayside inn and throws us down into a gaping pit like any other worldly enjoyment (अनात्म मग्ना) if we begin to enjoy it. Mind-wandering excites passion, feeling (विषय) which is passivity, suicide

دنیا ہیچ است و کار دنیا ہیچ. These reveries are decidedly on par with भूत प्रेत possessions. To drown and overcome all personal associations springing up in the mind, and let the *one light* (God-consciousness) alone keep burning in the mind is to do real good to all parties concerned. Crowd out all other considerations (notions).

Away with such nonsense as:—"Please remember me in your prayers," *میرے حق میں دعا کرو*. "Send him good thoughts," etc. There is but one Reality *لا الہ الا لا*.

No expectation-thought, no fear-thought, no criticism or appreciation-thought, no thought about what are called constant companions, you never had any company but God.

अमावस्या New moon day. The *moon* receives full sunlight but the *सूर्य* is eclipsed and even the Moon's selfish light is as bad as darkness. But the moon shines the brightest when on the farthest end of earth from the sun.

Other laws are simply :—

हाथी के दाँत दिखाने के और खाने के और

The past memories and associations, let them be wiped out of thought as cloud-forms, *स्वप्न, पिङ्गला जन्म*. The witness-box, the judge's bench, lawyer's bar, professor's chair, stage, etc., have environments, relations, attendants, each peculiar to itself. You move from the low heaths, up to the mountain top *गिरिशिखर*. The position changed, all will re-adjust their attitudes to you, all must shift, their points

of view must alter like the قبلہ نہا through motion of the ship.

Nothing is constant but God.

Defend not the Body and Personality.
You are the Truth, Body etc. like cast stones.

हमरी खातिर हे प्रभो सो मन है तन बीच

Religion is as universal and vitally connected with our being as the act of eating. The *successful* atheist knows not the process of his own digestion, as it were.

AFTER SEVEN YEARS' EXPERIENCE.

For वेदान्त, purity of पात्र (receptacle or aspirant) is extremely indispensable. If there remains the least inkling of अहंकार (personality), *self-defending inclination*, मैजा, खट्टा, कसीजा before the pure milk of अद्वैत is poured, the whole curdles, or effervescence and deterioration takes place. Health is secured by eating when the previous meal is thoroughly digested and gone down the stomach. Otherwise the old meal corrupts into deadly germs and breeds all sorts of diseases, while adulterating the

whole of the fresh and pure food. So, with the spiritual stomach. Entire surrender, *no* self-defence, *no* حق but رضا و تسلیم حق is the only price for this بادشاہت سر سے سر + بادشاہت

When we are out of tune with राम, we do not see the way, miss the path of Law and must suffer. While in God, the right methods, the right impulses, right inclinations spontaneously well up in the heart and lead us to the rich landscapes, mountain scenes, refreshing springs of Peace, Prosperity, and Purity, or the blissful light in us of itself draws life and love towards us. Any thing that dims the Divine Light in us, any company or associations which tend to lower the सत्त्वगुण are deadly enemies or seductive Satan, especially *Aggressive Ignorance*.

THE ART OF LIVING WITH OTHERS.

Make not the companion responsible. *Put him not on the defensive*. Blame not. This is the secret of successful work among people. This is giving अभय दान and moving about निर्भय.

Elasticity = Forgiveness of sins.

Repentance=Absolute giving up of the old evil habit; if timely resorted to, restores one to the original purity and washes off sin, even as the stomach is cured by giving up of noxious food habit. Mental and spiritual *elasticity* is the law which cures. —————

Like a poisonous fruit, the death-pain is inevitably connected with sense-enjoyments.

—————

O God, the book of Nature is the वेद supreme to teach Thy presence. I cannot miss Thee, as I could never miss the sky.

In so far as we see them as individuals, friends or foes, we are blind and fall in the pit, suffer. But in so far as we see them absolute God, our own inner Self, we see as possessed of sight and succeed.

—————

To feel individualities and personalities (local selfs) real and to look up to them with love or hope, is as wicked as adultery, idolatry or anything and deservedly invites the wrath of the Reality behind the masks.

—————

So long as we believe in the reality of the

Law of Causation, the mind will never be controlled or concentrated. When causality for us is merged in God, there is सहज समाधि because चिन्तन and स्मृति is no more than causation operating through mind.

Just the slightest suggestion at the hands of the Law wakes up the sane.

खोते (गधे) को सोंटे भी नहीं जगाते ,
आकिल को इशारह ही काफी है ।

Our स्थिति=our standards of judgment. Mind you that *causation*, *fears and hopes about appearances*, are the standards of judgment of falling children. Let not those become your guides. Let Cross be my only standard of judgment.....

दरे-जाना से खाक लायेंगे । अपना काबा जुदा बनायेंगे
This is our true दोन (निश्चय, faith).

Whenever Rama acted in accord with a "borrowed" standard of judgment on the advice of any body but the inner God, he had to pay very dearly for it,

Worldly wisdom=sink to drown us into the

sea of illusions. It makes us believe in the reality of causations and relations. So long as wordly wisdom lasts, the world cannot be a football to us. He in whom worldly gains and losses, respect and honour, and causations, can excite feeling, *i. e.*, for whom appearances have as much as or more importance than God, he cannot be free from sin and sorrow. So long as the inner cause of fall, *i. e.*, desire, is not eradicated, victory over outer oppositions cannot be had. —————

If any one does his duty, *i. e.*, exterminates the seeds of future desires, nay, annihilates self, the gods will do their duty, *i. e.*, wash clean out his past faults, and the people do their duty, *i. e.*, worship him as God.

—————

What you want to make a person, think him and expect him to be that.

—————

Monday, May 28, 1906.

The Top of Basoon (moved to).

I thank Thee, I thank Thee, I thank only Thee. Let no breath pass without breathing Thee, O Tears of Joy.

Narayana sent away for good while at Vasishtha Cave. The last link broken, that connected Rama with the world, and such sweet exquisite all-embracing Bliss is the result. How fortunate is Rama.

The moon is shining, spreading a sea of silvery peace. The moonlight falls full on Rama's straw bed. The shadows of unusually tall white rose-bushes, which grow fearlessly free and wild on this mountain, are chequering the moonlit bed and flickering so playfully as if they were nice little dreams of the placid moonlight that sleeps so tranquilly before Rama.

Sleep my baby, sleep.

And smile with rosy dreams.

Jamnotri, Gangotri, Sumeroo, Kedar and Badri glaciers stand so close as if one could reach them by hand. In fact a semi-circle of glaring diamond peaks like a jewelled tiara decorates this Vasishtha Ashram. The white snowy summits are all taking a bath in the milky ocean of moon-light and their deep सोहम् breathings in the form of cool breezes, reach here continually. The snows on this mountain

have all melted off and by this time the vast open field near the top is completely covered with flowers of blue, red, yellow and white hue, some of them being very fragrant. People are afraid of coming here, as they believe this place to be the Garden of Fairies. This idea saves this pleasure Garden of देव's from being haunted by the sacriligious spoilers of Nature's beauty. Rama walks over this flower-land very softly, with great caution, lest any tender smiling little flower be injured by ungentle tread. Cuckoos, doves, and numerous other winged songsters entertain Rama in the morning. Eagles (Royal गरुड़ garurs) soaring high up, touching the dark clouds at noon, are they not the गरुड़ (garurs) bearing the चन्द्रायाम (Vishnu) on their backs? One night a tiger sprang past Rama.

Such is the Law. It will not rest till it has taught us crucifixion.

What a fair colony the blooming forest-giants have round yonder mountain pond. What bond unites them? It is no connection with each other (personal relationships). They have a social organization, as it

were, only in so far as they send their roots to the self-same pond. The love of the same water keeps them together. Let us meet in devotion to the same Truth, meet in heaven (in the heart). Rama.

Honour-winners, knowledge-gainers, social reformers, political workers, religious messengers, dear labourers.....Rama is on a different ticket. Cannot break journey and sojourn at any between stops (stations). The terminus, O the interminable Terminus! Why wandering hither and thither.

As a faithful wife, when loved, attends cheerfully to all the household duties of her own sweet accord. But when we seem to love any other woman besides her, she is stricken with jealousy and all the household affairs are neglected, so God attends to all we need if we love nothing but That. Mohammed, etc., were right in admonishing their folks against godless life by terrible threats about گرز, burning pillars, fire and brimstone. Only the punishment is meted out in this very life.

The system-building advices (plans), and organizing conscious exertions of the worldly

wise are just as impractical and futile as the strained advices to students, given in Todd's students Manual.

TRANSLATION FROM RIG VEDA X.

I walk with the Rudra and Vasus
I shine in the Sun and gods
I bear up the Mitra & Varuna,
Sustain from Cloud to clod
Upheld are Agni and Indra
By me—the All in all.

If you are induced to sympathise with the worldly and take on their condition, why should you not sympathise with God? He is poor enough and a यतीम (यनाथ, an orphan).

Relation puts in the mind *expectation*,
And thought frustration :
Therefore, if you want God-realization,
Have no relation.

The seeming objects which attract, are apparently equal to the innocent form of Krishna (कृष्ण). The dragon of mind (मनस) readily takes them in; but on getting inside, they stab from within, pierce the dragon's belly, and people begin to complain :—O, my

heart is broken, I am undone ! undone ! O, dear ! why did you let yourself be deceived by names and forms ? Love the *Reality* only, cling to God alone. Take in God, assimilate God, walk with God, be God, behave God. That is Life.

Not till you have given them (the seeming objects) up you will see the infinite faithfulness and love which is in the things of this world ; and not till you have laid aside *the garb* of names and forms, you can see the God hidden therein.

Practicality of Vedanta=उपनिषदः अहमह.

ब्रह्म लोक=realization.

प्रेत्य=rising above body-consciousness.

कोरा ज्ञान (without feeling or अभ्यास)

a hill *without contour*,

(and solidity) a picture hill.

धूम मार्ग=doubt.

अर्चस मार्ग=clearness.

Day ; शुक्ल पक्ष ; summer ; Sun=different degrees of *clearness* in Self-Realization even in this life to the person rising above body-consciousness.

The देव will come to receive it to ब्रह्म (प्रयत्न etc.,), that is, Nature will pave the way.

Everything will be straightened by the powers that be.

Having realized these truths in this life they may have inferred a similar course for others after death.

RECEIVED FROM THE HEIGHTS.

People talk on the व्यवहार (worldly) level, may be about you, about themselves, about gain or loss. Such talk is indirect, dualistic suggestion, it is aggressive. Be on your guard. Be never passive. Always active on any occasion of meeting any body.

Let them go pleased or annoyed, meet them not on the व्यवहार plain.

Meet them *from the hill*.

Respond to them *never on their plain* but from the higher plain. Cf.

1. Shaking hands and kissing feet.
2. Exchanging, shop-keeping and commanding as a king.
- 3, In front:—fighting, rivalry, and governing Power from behind.

Do not measure swords with them. It is beneath dignity.

JAGDEVI LAWN,

June 25, 1906.

All the caves near the top of Basoon Mountain being engaged by the rains, Rama had to quit the Garden of Fairies at the top. Came down to a most lovely, lofty, level lawn where breezes keep playing all along. Jasmine, white and yellow, grows wild here together with various other sister flowers. Strawberries and rose-berries are found in ripe plenty. On one side of the newly-built hut a neat green sward extends far in gradually ascending slope between two rushing streams. In front is charming landscape, flowing waters, fresh foliage-covered hills, undulating forest and fields. Clean, smooth slabs of stone on the lawn form royal tables and seats for Rama. If shade be needed, spreading groves furnish cheerful accommodation.

RAIN.

In three hours a hut (पर्व कूटि) was prepared by shepherds living in the forest. They made

it rain-proof to the best of their power. At night severe rain-storm set in. Every three minutes lightning flashed, followed by rolling thunders, at which each time the mountain shook and trembled. This हृद्-वज्र (पवि) kept up its continual strokes for over three hours. Water poured madly. The poor hut leaked, its resistance to the storm became so ineffective that an umbrella had to be kept opened all the time under the roof to save the books from being drenched. The clothes became all wet. The ground being grass-covered could not turn muddy, yet it was drinking to its full the water-drops drizzling continuously from the roof. Rama is enjoying very nearly the मत्स्य and कच्छप life. This experience of aquatic life for the night brings joy of its own. Blessed is the storm to keep us up in the Lord's company. Man was not meant to waste all his time in petty चिन्ता and فکر (fears and cautions) :—'How shall I live,' oh, 'what shall become of me,' and all such foolish nonsense. He ought to have at least as much self-respect as fishes and birds and even trees have. They grumble not at storm or sunshine, but live as

one with Nature. My Atman, I myself, am the pouring rain. I flash, I thunder, how beautifully awful and strong am I. शिवोऽहं songs gush forth from the heart.

People act very unreasonably ; behave in a sort of vague, dim fashion ; not knowing their own good ; inconsistently, and why ? Because the world is no more than a dream. What could you expect of the dream objects but vagueness, dim, hazy, undefined, stumbling outlines ? Look not for the cause of their conduct in the apparent friends or foes. Real Causation rests with the अधिष्ठान (your own Self) alone. Look out !

As a little bird just learning to fly, leaving one stone or twig, perches on another similar support, then on another and another, cannot leave entirely those ground-objects and soar into the high air, so a novice in ब्रह्मज्ञान while disengaging his heart from one thing—or disgusted with a particular person—immediately rests on something else, then clings to another similar delusion, does not give up dependence on straws and quits not (in his heart) the whole earth. An experienced *Jnani* would turn, the apparent faithlessness

of one earthly object into a stepping stone for a leap into the Infinite. The art of religion consists of making every bit of experience an occasion for a leap into the Infinite. Renouncing one thing outwardly is a symbol in his case for renouncing all inwardly. The things that seem are all of a piece. Method of Agreement and Difference establishes the Law of their unsubstantiality, knowing no exception.

Self - realization = Anand - realization ;
= Realization of the world
as our own very Self ;
i. e., as Sweetness Crystallized.

Fault-finding with others, discontent, unrest are the irritation caused by the मैल of द्वैत (मल or dirt of duality) that may have gathered on your soul by living in low, dingy levels. *Scratch it off* and wash clean away the द्वैतमल.

Let any body in his heart of hearts believe in any thing whatsoever as *real*, *i. e.*, fit object to rely on, and inevitably he must be forsaken or betrayed by that object. This is a Law more stern than the Law of Gravitation. The only

सत् Reality, वास्तव, brings home to us the delusion of attributing Reality to any thing else but itself.

No warder at the Gate
 Can keep the *Gnani* in ;
 But like the Sun o'er all,
 He will the Castle win,
 And shine along the wall.
 He waits, as waits the sky,
 Until the clouds go by,
 Yet shines serenely on
 With an eternal day
 Alike when they are gone,
 And when they stay.

MAUNA.

The मौनी one day got disgusted with the tongue, and cut it off. फसाद की जड़ उखेड़ दी. Cut off body-relationships, absolutely, entirely. Answer no questions from that side, offer no requests on that score ; enter into no talk on that plane ; make no complaint on body's behalf : entertain no thought as to what shall I eat, wear etc. It is to die sooner or later, why not regard it as dead already; give up, give up body-cares and lower thoughts absolutely, entirely, Do not come out of लक्ष्मण की लकीर even in the name of seeming *compassion* and *virtue*.

To be displeased with servants is to fall foul with आत्मन्. Let not servants and disciples constitute your जीव दृष्टि. To defend the body, etc.,=feeling the world real and God unreal, and involves unnecessary wear and tear of energy and time. David would not take the Law in his own hands.

Is God asleep or dead that you should treat Him as such by undertaking what was His own business? दखल दर माकूजात (meddling with Divine ways). You live as God.

What is that to you if anybody slaps you or stabs you ?

Do not erase the लक्ष्मण की लकीर even in the name of seeming '*justice*' dealt out.

Trust in Him in the den of lions. The only justice (حق) is (حق). God should be at least *as real as persons*.

Objectivity इस क़दर कम हुई तो रूपानन्द देखा, बिस्कुल ही उड़ा दो तो स्वरूपानन्द देखो । Come, I will show you God.

Look at that face, which *seems shaped out of innocence*. That is Beauty. Innocence,

त्याग—wonder—Indifference constitutes beauty. Attractiveness whether spiritual or material is always in direct proportion to innocence. There! the charm was due to renunciation, *self-abnegation* (cf. *white light*), loveliness was just in proportion to *claimlessness* (cf. *child, baby*). Now see in the same direction, look straight and gaze through till the line of beauty and line of non-objectivity meet, converging as they do, to the same point (God). Woe unto you if you fall down on the way.

क्रिस्मत पै इस मुसाफरे-वेकस के रोइये ।

थक कर जो आ गिरा हो तो मंज़िल के सामने

By attributing possession to a face, you tend to make it ugly, abnegating the sense of possession, transparency results, because the beauty was another name for denial of possession. Thus also you dig a pit and fall into it.

Damn not yourself and also the so-called charming thing; see beyond नाम रूप, see God, tear the veil of appearance, look through, see Rama. Let nothing be prized higher than God, nothing valued equally with God.

God is no respecter of persons. Why should you be? सर्वमिदंभ्यात्तो स्वाक ज्ञादर (शाखिडल्य विद्या) लिहाज्ञ उदे cf. गुलज़ार, बागबाँ and their मालिक.

When we concentrate on what is foolishly called the 'beautiful' *object*, the beauty *material* suffers thereby, just as much as beauty spiritual, *provided the person believe in our compliments.*

Compliments, criticism and disease are equally fatal if we regard our self as subject to them. Feel your Self God and sing songs of joy in Godhead. चढ़ सूज़ी डोला गावांगे ।

दार पर चढ़ कर कहा मनसूरने, आज अपना बोल वाला हो गया ।

Look upon compliments and criticisms even as Rama looks upon physical ailments, *viz.*, (प्यादे) footmen from God's Durbar who with all the authority of His Supreme Government say to you : "Get out of this house (*i. e.*, body-consciousness) at once !"

They obey me, when I occupy the Durbar throne; they whip me and stab me when I enter into this hovel (body-consciousness).

(पूर्णज्ञान) demands *dissolution of the* (कारण शरीर) *i. e., faith in causation* being replaced entirely (wholly and solely, absolutely) by *faith in God*. Unless belief in causation is sublated, mediumistic weakness, suggestibility and quivering at criticisms or shaking at opinions, cowering before world, will not cease tormenting mercilessly.

Causation=devil=बन्ध या संसार.

1. They are mediumistic to whom almost every thing might be a *causal agent* :—superstitious and credulous.
- 2 To the more advanced, so-called thinkers, the suggested causes are no reality, *have no force*.
3. He is truly magnetic and not hypnotic who feels no force at all in anything but God, to whom *no suggested causes have any reality*. He must naturally lead nations and ages.

मनोराज के बन्दे ! (1) Have no experience of facts like children or ignorant folks.

(2) Have some experience, but not thorough and inner experience.

(3) Have perfect experience, *inner as*

well as *outer*, which is the basis of their power.

The cause of fearlessness, चित्त को जीतना-साहिबदिली ।

नक्शा हमारे रहने का जंगल में बन गया ।

जंगल=Consciousness of pure अधिष्ठान

=Consciousness of nothing else but God.

The good or bad talk or conduct of people being washed out of consciousness even as misty dreams are consigned to oblivion.

Dreams may be nightmares or sweet dreams, *we do not try to adjust them or quarrel with them; but rather* our own stomach, etc. It is that is straightened. So, good or bad folks that meet us, ought to be entirely ignored and *our own spiritual condition improved*. Let not these seeming evils or lucks stand between thee and God.

There are no *insults and faults, immense enough to satisfy* me in the act of forgiving them ! cf. Ganga

ओ हकीकत से ना आशना मासूम ! ओ गुल ! बेठा, जल जाओगे, मत जाओ दुनिया के मज्जों की तरफ़ । ब्रह्म को खुला कर क्यों धक्के खाते फिरते हो । यह मक्खन की सुरत वाला (फलई) चूने का गोला है । मूठ बोलने वाले का देड़ा शर्क़ । मैं सच कहता हूँ । दुनिया की चीज़े धोका हैं ! होश में आओ ! हकीकत को देखो ।

Visit to सहस्रतरु ताल, *End of July, 1906.*

To travel on almost heaven-high ridges for miles and miles, viewing the waving forests of birch and juniper spreading far below, flowery precipices lying on the right as well as the left hand side; to walk bare-footed on extensive fields covered with soft velvety grass where loving dainty flowers cling to your feet getting entangled in the toes; to enjoy the silvery sights of rushing waterfalls on distant Kailas-cliffs; to watch clever, little musk deer springing at lightning speed before you;—well might the moon ride such a beautiful runner; to be startled now and then by garuras (royal eagles) fluttering their painted, large wings now on this side, then on the other; to stoop to pick every now and then Kailas lotuses (ब्रह्मा कमल) which in their lovely petals combine gold and fragrance सोना सुगंध to be amused at the coolies outdoing each other in digging मासी, ह्वेसर, गुग्गल—the different kinds of incense which abound here in charming plenty; and to sing hymns and chant OM, engaged our time. Far, far above the din and bustle of worldly life, deep and vast blue

lakes in their crystalline expanse, rippling under the pure and free Kailas air, surrounded by chaste, virgin snows, hold a mirror up to the very face of the blooming, blushing Sun. In such lofty solitude serenely does the Sun enjoy His charming glory. On such heights, no hamlet or hut could be expected; the nights were passed in caves where breezes sleep. O, the joy of leaving behind the prosaic plains of parching body-consciousness! O, the joy of mingling with the sun and breezes! O, the joy of roaming in the heavenly infinite forest deeps of एकमेवाद्वितीयम् !

So long as उदारता is not become natural with us, we cannot realize God.

No Realization for a *close* mind (कृपण) cf. Christ and the rich man.

No peace for कृपण and *yet outward relations* force on us thoughts by which we are contracted into narrow limits. उदारता must be the rule, and yet the world generates the very opposite in us. How to reconcile? The rule of conduct must be उदारता, and this can be observed and

kept up only when in our heart of hearts we believe in the reality of *God alone acting through our neighbours, their seeming forms being non-entity.* —————

When we believe in the forms of foes and friends as real, they deceive and betray us. It must be so as a punishment for the first mistake. But we make the matter still worse when we begin to retaliate and impute to them motives and evil natures. Beware !

—————

People do hesitate to love God, because they think they receive no response from Him as in the case of fictitious and degrading worldly objects of love. Ignorant fools they are to think so. O Dear ! His breast instantaneously, nay simultaneously, heaves with thy breast in responsive impulse. He looks straight into thy eyes, else why peace in the heart ?

—————

To begin, to take in personal *compliments, adoration, reputation* is to give up साखन for चूना, is to devour poison and fire. Is not the eternal God-compliment sweet enough for you ? खीर मक्खन !

Sitting on the mountain top, why fix your gaze on one particular dingy spot alone.—*i. e.* body-relations. This is *बन्ध*. Turn your eyes, look all around, all places are equally related to you. The oceans surge, the rivers roll etc., in Me, in Me, in Me.

Religion in its truest sense (*ज्ञानम्*) opens our eyes and *changes the very veil of माया into a never ceasing revelation of the Divine.*

My Dear One talked to me through telephone, the telephone became endeared. So long as the beloved is in a separate house, the telephone will be prized, but He comes to my home. What have I to do with the telephone? So, friends, relatives, kings, property and all were the telephones to convey that Love's messages to me. He comes, now freely you may leave me, O friends; give me up, O relatives; banish me, O Kings; abandon me, O property. What care I?

जीवन्मुक्त is one who lacks the ordinary springs of motive and consequently cannot be influenced in any way. *One whom* the profit and loss, counsel of friends, gain and

disadvantage, talk of pupils, crooked suggestions of adversaries, unexpected news of any kind, can influence and draw from him *what?* etc., he is unworthy to lead, incapable of guiding. His स्थिति is low, dangerous position, आलायला rock.

The "twelve observances" obtained from the North.

"The mob of Beggars (भिक्षु's)," as Buddha called his followers, are expressly forbidden to have any covering over them except a tree.

Their one seat is to be Mother-Earth. Their clothes are to be rags from the dust heap, the dung heap, the grave yard. He is to be called Dwikhrodpa ("he who lives in a graveyard"). He is not allowed to sleep twice under the same tree. "Let us separate and go each in a different direction, no two following the same road. Go and preach Dharma."

"He dwells in a lovely spot, in a grove, at the foot of a tree, on a mountain, in a cave, in a mountain, grotto, in a burial-place, in the wilderness, under an open sky, on a heap of straw." मौनी.

Any thought, of a friend or foe, is immediately to be overcome by God-thought ईशावास्य. And His will is to be realized always as My will.

Rik. S, 1,55,5.

अधचन श्रद्धधति त्विषिमते ।

इन्द्राय वज्रम निधनिष्पते वधम ॥

When the fiery Indra hurls down thunderbolt, the people believe in him. चोटें खा कर राम आता है याद ।

अस्मे सूर्याचन्द्रमसामिचक्षे श्रद्धेकमिन्द्र चरतो वितर्तुस्म ॥

That we may have *Faith*, O Indra, the Sun and Moon are set in motion by Thee in regular succession.

To awaken religious feeling in us, the world revolves.

The सत्ता in each and all is God. The power of Law is His.

When you see a person and attach instantaneously to him a sense of personality, the invisible spirit, soul, etc; so on looking at any thing should you perceive and see immediately the real support, God

When you talk to the limited centre of ego etc., that responds. When you address God, response will come from there.

1. *Real* loss works far less injury than *suspicion*.
 2. A dog is mad when he *suspects* every body.
 3. A person is called "mad" when in rage (suspicion and fear).
 4. Insanity (melancholy, cracked brain) is characterised by too much regard for self-respect, wealth, health, etc.
-

CREEDS.

Believe as I believe, no more, no less ;
That I am right, and no one else, confess ;
Feel as I feel, think only as I think ;
Eat what I eat, and drink but what I drink ;
Look as I look, do always as I do ;
And then, and only then, I'll fellowship
with you.

MATHEMATICS,
ITS IMPORTANCE
AND
THE WAY TO EXCEL IN IT

BY

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THE IMPORTANCE OF THE STUDY OF MATHEMATICS.*

I am fully aware of the difficulties which I shall have to encounter in trying to enlist your interest in what is commonly called "a dry subject." The usefulness of the study of Mathematics sounds like a paradox to the superficial observer. An ordinary man cannot help putting such questions as —

- (a) Why should we bother our heads about the 47th Proposition of Euclid's First Book?
- (b) Of what use in the world can the Binomial Theorem be?
- (c) Why should we spend a considerable portion of our life at a , b , c , and long s (f)?
- (d) What is the use of dealing with the Greek Mathematical signs?

1. The inability to answer questions like

* This tract was written and published by Swami Rama while he was acting as Joint Professor of Mathematics, Forman Christian College, Lahore.

these, or the apparent uselessness of Mathematics makes this study very unpopular.

2. Another reason why it is disliked is that it is a very hard subject which taxes both the memory and the intellect; it is difficult to understand and more difficult to remember. To read it is not like walking on a smooth paved road; but here the path is, so to speak, both slippery and rough, presents many stumbling blocks and rubs in the way.

3. A third reason why Mathematics is felt so heavy and tedious is that generally it is not administered in proper doses or in an agreeable form; in other words, teachers do not always try to make it attractive. Carbon dioxide, swallowed as in soda-water, is conducive to health; but inhaled, it injures the the system. Just so, Mathematics does us good only if taken or studied in the proper way.

Students, as a rule, complain against the University because Mathematics is made a compulsory subject in some examinations, they blame the Syndics and have all sorts of hard names to give to mathematical writers.

To begin with, let us, for the sake of

argument, assume that Mathematics has really no reward to offer, has nothing to pay. But dear friends, let us not, in whatever we undertake, be led and guided by a desire of reward. This mercenary spirit ought to be checked. The event or fruit of any action ought not to influence us; let us do whatever we engage in, goaded by a sense of duty and not drawn by the bright future—

If duty calls to brazen walls,
How base the fool who flinches.

Let us work into life the following advice of the author of Bhagvad Gita :—

“ Find full reward
Of doing right in right ! Let right deeds be
Thy motive, not the fruit which comes from them.
And live in action ! Labour ! Make thine acts
Thy piety ”

Learn to acquire knowledge for its own sake; hunger and thirst after knowledge. Learn a lesson from the life of Old King Ulysses, who with one foot in the grave woos knowledge and asks his followers.

To follow knowledge like a sinking star,
Beyond the utmost bound of human thought.
The assumption above made is far from

being correct. The advantages of Mathematics are very many. They do not lie on the surface but are hidden and concealed—

- (i) Mathematics is like the ocean, rough, boisterous, and fearful on the surface; but having precious pearls and gems of the purest ray serene at the bottom : or
- (ii) It may be compared to the statues of the old satyrs and sileni of Greece ; repulsive figures to look at, but enclosing within them the finished and fascinating statues of the most beloved gods of the Greeks.
- (iii) Like the solar light it appears quite colourless to the unthinking multitude, while it is in reality composed of the colours of the rainbow.

Mathematics (*G.* Mathe-Matike) in its original sense signifies "skill, knowledge, or science." And in all its subsequent development it has had the idea of "skill, knowledge, or science" always underlying it. It has been feeding Art and Science. It is in no small measure to *Mathematics* that the world owes its Science of Astronomy, Optics,

Acoustics, Statics, Dynamics, Hydrostatics, Hydrodynamics, Thermodynamics, Magnetism, &c.; and the Arts of Navigation, Engineering, Architecture, and the like.

Mathematics is well called an *exact science* and a sure and certain branch of knowledge (*cf.* the phrase "Mathematical certainty").

"Geometry," Pascal observes, "is almost the only subject in which we find truths wherein all men agree; and one cause of this is that geometers alone regard the true laws of demonstration." So Geometry or Mathematics, we may say, has been like that solid and substantial food to science which goes for the most part to form bone or the supporting element. According to Roger Bacon, Mathematics is the "gateway and the key to other sciences." Professor Ball says,—"It is interesting to note that the advance in our knowledge of Physics is largely due to the application to it of Mathematics, and every year it becomes more difficult for an experimenter to make any mark in the subject unless he is also a Mathematician."

What generally happens is that the

Mathematician takes the results of some every day observations and raises on them splendid superstructures which attract the attention of the Experimentalist, who steps forward and verifies by experiment the results thought out by the Mathematician. Then the labours of the two combined enrich the world with inventions and discoveries; give to it its rail ways, telegraphs, balloons and what not. Happy the man who is a Mathematician and Experimentalist in one.

"The most general division of Mathematics," says Herbert Spencer, "dealing with *number* guides all industrial activities, be they those by which processes are adjusted, or estimates framed or commodities bought and sold or accounts kept. No one needs to have the value of this division of Abstract Science insisted upon."

"For the higher arts of construction," the same writer continues to say "some acquaintance with the more special division of Mathematics is indispensable: The village carpenter who lays out his work by empirical rules, equally with the builder of Britannica-Bridge, makes hourly reference to the laws of

space-relations. The surveyor who measures the land purchased; the architect in designing a mansion to be built on it; the builder when laying out the foundation; the masons in cutting the stones; and the various artizans who put up the fittings; are all guided by geometrical truths. Railway-making is regulated from beginning to end by geometry; alike in the preparation of plans and sections; in staking out the line; in the mensuration of cuttings and embankments; in the designing and building of bridges, culverts, viaducts, tunnels, stations. Similarly with the harbours, docks, piers and various engineering and architectural works that fringe the coasts and overspread the country as well as the mines that run underneath it. And now-a-days even the farmer, for the correct laying out of his drains, has recourse to the level—that is, to geometrical principles.

“On the application of Mechanics (a branch of Applied Mathematics) depends the success of modern manufactures. The properties of the lever, the wheel-and-axle, &c., are recognised in every machine, and to machinery

"in these times we owe all production." The following is the case in England and will in no long time be the case here too :

"Trace the history of the breakfast roll. The soil out of which it came was drained with machine-made tiles; the surface was turned over by a machine; the wheat was reaped, thrashed and winnowed by machines; by machinery it was ground and bolted; and had the flour been sent to Gosport, it might have been made into biscuits by a machine. Look round the room in which you sit. If modern, probably the bricks in its walls are machine-made and by machinery the flooring was sawn and planed, the mantel-shelf sawn and polished, the paper-hangings made and painted. The veneer on the table, the turned legs of the chairs, the carpet, the curtains are all products of machinery.

"Your clothing—plain, figured or printed—is it not wholly woven, nay, perhaps even sewn by machinery? And the volume you are reading; are not its leaves fabricated by one machine and covered with these words by another? Add to this that for the means of

distribution over land and sea, we are similarly indebted. And then observe that according as knowledge of *mechanics* is well or ill applied to these ends, comes success or failure. The engineer who miscalculates the strength of materials, builds a bridge that breaks down. The manufacturer who uses a bad machine cannot compete with another whose machine wastes less in friction and inertia. The ship-builder adhering to the old model is outsailed by one who builds on the mechanically justified wave-line principle. And as the ability of a nation to hold its own against other nations depends on the skilled activity of its units, we see that on mechanical knowledge may turn the national fate."

Let us now see to whom most of the modern inventions and discoveries of which the world is so proud owe their origin ?

By whom was the first *Steam engine* made ?

James Watt, a Mathematical Instrument-maker.

By whom was the *clock* invented ?

Galileo, a Mathematician.

By whom was the first *telescope* made ?

Galileo, a Mathematician.

By whom, the Barometer ?

Pascal, a Mathematician.

Who found out the amount of alloy in the golden Crown of King Hiero of Syracuse ?

Archimedes, a Mathematician.

Who was it that discovered the Law of
Gravitation?

Newton, the prince of Mathematicians.

In a word, directly or indirectly, almost all our conveniences and articles of comfort are due to this branch of Philosophy or Science which we call Mathematics.

Professor Adams, the Mathematician, foretold the existence in the heavens of a satellite not known to the world before, and *then* the practical astronomer actually discovered the same.

Mathematics enables us to calculate accurately distances, billions upon billions of miles in length, as the distances of stars, &c.; and it also enables us to measure magnitudes about one billionth part of a cubic inch in volume, like the size of a molecule or atom. From finite quantities it leads us on to the

region of the infinite.

By Mathematics we discover some of the Universal Laws of nature written with inerasable ink on the faces of substances by the unerring finger of the Almighty. In the lines and figures of Geometry we learn "those characters", to use an expression of Galileo, "in which the great book of the universe is written."

In Statics and Dynamics the Mathematician deals with forces varying according to different laws; and in case a new kind of energy should come to light and give rise to forces obeying laws different from those which the forces of ordinary nature obey, the Mathematician will be found fully equipped to receive it; whereas the mere experimentalist, if not calling Mathematics to his aid, will be at a loss how to deal with it at the first sight. Let a new fluid be discovered and its fundamental property known; it will find itself already registered in the works on Higher Hydrostatics as an old servant with specified duties to discharge.

There is a variety among individuals of all species; again the different species of the same

genus are in no instance exactly alike; and the different genera differ widely. So, I presume that different planets of the same Solar System have no monotony and the different Solar Systems are not alike in every respect. They are, in all probability, governed by new laws and are blessed with new materials, new liquids and new kinds of Energy. Mathematics embraces the properties of these new things as well as those of the old familiar ones. This is knowledge of intrinsic worth.

Its rules and laws govern the phenomena and facts that can ever take place on the 'background' of Eternity. "The old order changeth yielding place to new" but the mathematical dogmas remain still controlling all these vicissitudes and undergoing no change in themselves.

Says Herbert Spencer—"Of course as those facts which concern all mankind throughout all times, must be held of greater moment than those which concern only a portion of them during the continuance of a fashion, it follows that in a rational estimate, knowledge of such facts, being knowledge of intrinsic worth, must,

other things being equal, take precedence of knowledge that is of quasi-intrinsic or conventional worth."

Hence you can judge of the importance of Mathematics which, beyond doubt, imparts knowledge of the kind of facts here alluded to.

If most people pride themselves on possessing a knowledge of Law, (Law dealing with matters of this transient world), why should a knowledge of the eternal laws dealing with all worlds and possibly with the world to come be disdained.

"That very law which moulds a tear,

And bids it trickle from its source.

That law preserves the earth a sphere,

And guides the planets in their course."

This law and many similar laws are treated in the works on Mathematics.

To show that the sphere of Mathematics is not confined to the physical objects alone, but extends over the mental and psychic phenomena as well, I may refer to the distinguished writers on the Calculus of Probabilities, who have applied it to *Belief*, and also to Edgeworth

and Jevons, who have shown it to be capable of application to *Feelings*.

Milton holds that a part of the happiness of the pious will consist in the consciousness of the knowledge which they acquired in this world. If this be true, Mathematics is sure to make you happier in the world to come, as it embodies knowledge of the widest application.

I have been discussing so far the value of Mathematics as knowledge. Now, let us discuss its value in the way of discipline. And here, without question, it holds a supreme place.

The Vernacular word for Mathematics is "*Riyazi*," and this very name signifies "pertaining to "*Riyazat* " or discipline. The study of Mathematics involves a mental exercise best fitted for strengthening the faculties.

The advantages of Physical exercise are not apparent to an ordinary Indian boy ; and Physical exercise is not so pleasant to him as eatables ; being ignorant of the fact that in proportion as he takes more physical exercise, he will enjoy and digest the eatables better.

Similarly the advantages of mental exercise involved in the study of Mathematics are not apparent to an ordinary Indian student, and so, he reads Mathematics with great reluctance, not knowing that in proportion as he studies more of Mathematics, he will relish and master other subjects better.

"I have mentioned Mathematics," says Lock, "as a way to settle in the mind a habit of reasoning closely and in train; not that I think it necessary that all men should be deep Mathematicians, but that having got the reasoning which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they shall have occasion."

There are men who are already physically strong, yet physical exercise will make them still stronger. Similarly there are men already intellectually very strong, yet a study of Mathematics will most certainly add to their intellectual powers.

Rev. Dr. Chalmers has stated:—"I am not aware that as an expounder to the people of the lessons of the Gospel, I am much the

better for knowing that the three angles of a triangle are together equal to two right angles; or that the square on the hypotenuse in a right-angled triangle is equal to the sum of the squares on the sides containing the right angle. But I have a strong persuasion that both the power to apprehend and the power to convince may be mightily strengthened—that the habit of clear and consecutive reasoning may be firmly established by the successive journeys which the mind is called on to perform along the pathway of Geometrical Demonstration. The truth is that “as a preparative whether for the bar or for the pulpit, I have more value in Mathematics for the exercise which the mind takes as it travels along the road, than for all the spoil which it gathers at the landing-place.”

The author of “The History and Philosophy of the Inductive Sciences” has shown in his “Thoughts on the study of Mathematics” that Mathematical studies judiciously pursued, form one of the most effective means of developing and cultivating the reason: and that “the object of a *liberal education* is to develop the whole mental system of a man ;— to make his

speculative inferences coincide with his practical convictions; to enable him to give a reason for the belief that is in him, and not to leave him in the condition of Solomon's sluggard, who is wiser in his own conceit than seven men who *can* render a reason."

To this may be subjoined the judgment of John Stuart Mill, which he has recorded in his invaluable system of Logic (Vol. II.) in the following terms:—"The value of Mathematical instruction as a preparation for the more difficult investigations (physiology, society, government, &c.,) consists in the application of its method. Mathematics will ever remain the most perfect type of the Deductive Method in general; and the applications of Mathematics to the branches of Physics furnish the only school in which philosophers can learn the most difficult and important portion of their art, the employment of the laws of the simpler phenomena for explaining and predicting those of the more complex. These grounds are quite sufficient for deeming Mathematical training an indispensable basis of real scientific education and regarding, with Plato, one who is

ayewu et p n t o s, as wanting in one of the most essential qualifications for the successful cultivation of the higher branches of philosophy."

The study of Mathematics strengthens both the intellect and memory, and tends to impart to us an assimilative memory, rather than a sensuous one in as much as it teaches us to remember things by the aid of the intellect or thinking faculties, and discourages us from memorising a demonstration and the like by endless repetition. It gives us a Memory which has brought immense wealth to Professor Loissette. The nature of the subject admits of no such thing as cramming. We cannot cram Mathematics ; whatever we learn of it must be got up intelligently.

It is true that Mathematics at first appears to be a very dry subject and most distasteful ; but for that very reason we ought to study it with zest and zeal. In so doing we shall be the stronger in will-power. "Perhaps," says Huxley "the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, *whether you like it or not*. It is the first

lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

The abstruse nature of the subject compels a student to concentrate his attention. Mathematics is the best cure for mind-wandering. Bacon says—"If a man's wits wander, let him study Mathematics, for in demonstration if his wits be called away ever so little, he must begin again." Now, if on no other account, on account of this grand virtue which it inculcates; *viz.*, concentration, of attention we ought to value Mathematics. No one who is stricken with absent-mindedness can make his mark in any department of human activity.

The path to proficiency in Mathematics is so rough, and so hard an application is necessary that on the way we lose all our roughness and become perfectly smooth and frictionless, as it were, just as the wooden harrow used in this country becomes smooth by passing over the rough and uneven ground turned into clods by the plough.

Now a smooth ball or the like, if put in

rolling or sliding motion on the College floor, will come to rest very long after a rough ball that was put in motion simultaneously with it. So, brains that have lost a considerable amount of their friction by working in the rugged field of Mathematics and have now been smoothed down, so to speak, when once put in motion or set to some hard task will, other things being equal, stop or be tired out long after those brains that have not been similarly trained.

Not only does the study of Mathematics thus habituate us to steadfastness and perseverance, but it engenders in us a strong inclination to work. It tends to make us bitter opponent to inaction, it stores in us immense energy. The student of Mathematics being compelled to work very hard and long for the sake of success in his subject, goes on working hard even after this impressed force is withdrawn, being then impelled by the energy accumulated in him, just as a railway train continues travelling for a long time even after the steam is shut off. But alas ! for the rash youth, who no sooner are set free from the

great motive power—Mathematics or some other branch of learning—and enter life, than they come to a dead stop on account of the brake of sensual indulgence; or at best get their motion considerably retarded by that brake.

Mathematics, startling as it may sound, aids Religion in a most remarkable manner and strengthens the foundation of moral character. Every now and then it puts us in a most humiliating mood, it makes us realize our own incapability, it repeatedly brings us face to face with something which we think we cannot surmount. It makes us humble and meek. It tends to do away with our vanity and self-conceit. It breaks us down and consequently exercises the will of God on us. "Do you," says Theodore Monod, a French divine, "know what is God's chief difficulty with us? It is not the making us, it is the breaking us. It is not the edifying us, it is the putting us down. And therefore it is that God's chief instrument for edification is the pick-axe. He must break us down, down, down, and whatever he gives us to do for His service, He will first of all show us that we are not able to do it. O God,

take me, break me and make me." The value of Mathematics in this respect is well pointed out in the following remark by Lock :—"A man in the study of Mathematics will see, that, however good he may think his understanding yet in many things, and those very visible, it may fail him. This would take off that presumption which most men have of themselves in this part, and they would not be apt to think that their minds wanted no help to enlarge them, that there could be nothing added to the acuteness and penetration of their understandings." All this shows that the sharp discipline to which it subjects a man, has a wonderful influence in smoothing down his asperities, in accustoming him, as a rule, to the habits of patience; perseverance, self-denial and humility.

"True Science," says Huxley, (including Mathematics undoubtedly), and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness

of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect.....by an eminently religious tone of mind: Truth has yielded rather to their *patience*, their *love*, their *single-heartedness* and their *self-denial* than to their logical acumen."

Isaac Todhunter in his *Essays on Education* says that of all the subjects required for passing University Examinations, Mathematics furnishes the most reliable test of a man's working powers. A student may do remarkably well in the Examination in a language; and yet this may have been owing to his keeping constant company with a man who always speaks that language and is a thorough master of it. A student may distinguish himself in History in some Examination, and yet this may largely be due to his *passively* hearing other students while they were preparing that subject for their Examination. A man may obtain very high marks in a Practical Science Examination; and yet this may be on account of his having familiarized himself with the Science-Apparatus and its use for *amusement's*

sake. And so with the other subjects. But a man who excels in Mathematics, could not have done so, except by dint of hard labour. He proves himself capable of facing difficulties and doing his duty well, however disagreeable that duty may be.

Nothing particular has as yet been said about "problems", as against "book-work" in Mathematics. They are hard nuts to crack for the student. But once cracked they yield an ambrosial kernel; and the student thus derives an exquisite pleasure from the sweets of intellectual conquest. No other branch of knowledge can present a like phenomenon. After a hard problem has been solved, you will often observe the Mathematician's eye brighten, and at length, with a pleasure (of which the ecstasy of Archimedes was but a simple expansion,) hear him exclaim "I have got it, I have got it."

It may not be out of place to say something as to how charming and fascinating this subject has been to some persons, or to what extent people of yore have been impressed by its importance. *Plato* loved it to such a degree.

that the inscription over the entrance to his school ran— "Let none ignorant of Geometry enter my door," and on one occasion an applicant who knew no Geometry is said to have been refused admission. It is related of a Mathematician that while he was absorbed in solving some problem, the besieged city in which his house lay was taken by the enemy, and to the spot where he sat musing, came up with a drawn sword in hand, a soldier who was about to break the slate of his life. The Mathematician who had been quite ignorant of the capture of the city, did not, even now, lift up his head and look at the soldier. The astonished soldier shouted at the top of his voice to make the poor victim prepare for death. At this the Mathematician raised his eyes and said: "Wait a moment; I am about to solve it" (the problem). The city was captured by the enemy, but his heart had been captivated by Mathematics.

Sir Isaac Newton, often times, when busy at some Mathematical theorem, used to forget taking his meals. I may add two amusing anecdotes:—(1) Newton invited a friend to

dinner and forgot it. The friend arrived and found the philosopher in a fit of abstraction. Dinner was brought up for one. The friend, without disturbing Newton, sat down and despatched it. Newton, recovering from his reverie, looked at the empty dishes, and said: "Really, if it wasn't for the proof to the contrary before my eyes, I could have sworn I had not yet dined." (2) Once when riding home from Grantham he dismounted to lead his horse up a steep hill, when he turned at the top to remount he found that he had the bridle in his hand, while his horse had slipped it and gone away.

Galileo had very long been purposely kept in ignorance of Mathematics, but one day, by chance, hearing a lecture on Geometry, he was so fascinated by the Science that he thenceforward devoted all his spare time to this study, and finally he got leave to discontinue his former studies. He preserved his enthusiasm for the subject in spite of poverty, public ridicule, and persecution.

And so did *Kepler*, notwithstanding domestic troubles, poverty and other inconveniences.

Archimedes could not disengage himself from Mathematical dreams even when walking or when bathing as is evidenced by the well-known story which says that *Archimedes* one day while taking his bath was so much elated at the discovery he then made that unable to contain himself he immediately ran almost naked into the street crying *Eureka*, *Eureka* "I have found it, I have found it,"

It is related of *Euler* that even in the perusal of *Virgil's* poetry he met with images that would recall the associations of his more familiar studies, and lead him back from the fairy scenes of fiction to the element, more congenial to his nature, of Mathematical abstraction.

Amongst the ancient *Hindus*, Mathematics was so extensively loved that even their females were well versed in the subject.

Amongst the rich, Mathematics has exercised its sway over *Boyle*, *Cavendish*, *Napier*, *Lord Kelvin* and others. Amongst men of letters *Milton*, *Bacon*, *Locke*, *Carlyle*, *Helps*, *Froude*.....and many others may be counted among its fervent admirers, if not votaries.

Perhaps some of you can still see no connection between abstract and practical science, and hold the former in little esteem, despising mental discipline unless you perceive its direct reference to the actual business of life, and so reject Mathematics as of little practical interest, calling it with Alexander Pope as—

“Tricks to show the stretch of human brain,
Mere curious pleasure or ingenious pain.”

Remember, Gentlemen, immediate usefulness alone is a fallacious recommendation for a branch of learning. Don't shun Pure Mathematics on the ground of its *purely speculative character*. “That sound judgment,” says Professor De Morgan in his remarkable introduction to the London Edition of Ram Chandra's *Maxima and Minima*—“that sound judgment which gives men well to know what is best for them, as well as that faculty of *invention* which leads to development of resources and to the increase of wealth and comfort, are both materially advanced, perhaps cannot rapidly be advanced, without a great taste for *pure speculation* among the general mass of the people, down to the lowest of those:

who can read and write....." After giving a most satisfactory proof of the above statement the above mentioned writer puts the conclusion in the following words:—

"The History of England as well as of other countries has impressed me with a strong conviction that pure speculation is a powerful instrument in the progress of a nation." Plato advised the Athenians to betake themselves to the study of Mathematics, in order to evade the pestilence incident to the international war which was raging in Greece.

Mathematics is knowledge and consequently it is power. It is a *weapon*, though a very heavy one. If we cannot wield that weapon, the fault is all our own; because we *could* wield it if we *would* by dint of patience and perseverance: and once wielded, that weapon is something awful in our hands. Knowledge of Mathematics is like an estate which should be watered and cultivated laboriously before it yields abundant crops. Many men have reaped rich harvests out of this apparently barren land.

The *processes* of the Differential Calculus seem far remote from the Propositions of

Physical Science, yet Newton was led by their aid to found a system of Mechanics equally suited to determine the motion of the stone falling to the ground, or the revolutions of the Planetary bodies. *Conics* is a branch of pure Mathematics dealing with the sections of a cone. It could hardly be imagined as susceptible of any useful or interesting application whatever. But Kepler came and he applied it to the motions of heavenly bodies, thus clearing up most intricate difficulties in Astronomy. Moreover, the same Conic Sections was found to apply to the motion of anything whatever projected here on our own planet; be it a cricket ball, an arrow or a bullet, or even our own bodies in the act of jumping. The process of finding the *H. C. F.* of any two numbers in Algebra has been made use of by Sturm in solving with great ease Equations of any degree whatever. The *Theory of Quadratic Equations* was made use of by our own countryman, Master Ram Chandra of Delhi, in working out problems of great practical interest in Maxima and Minima. In Trigonometry and Algebra we meet with what

are called *Exponential Functions* and *Imaginary* or *Impossible Quantities*. When you first study them, I suppose, you will be inclined to say "Of what use in the real world are *Imaginary* quantities, why should we waste our time on *Impossibilities*?" My friends, let me inform you that what you will thus cast off with disdain, has lately been made the corner stone of a new mansion in the world of Science, being developed into *Hyperbolic Functions*. The Symbols e and π (meaningless to the unthinking student,) represent numbers which enter into analysis from whatever side Science and Art are approached. An anecdote might be quoted for illustration. De Morgan was explaining to an actuary what was the chance that at the end of a given time a certain proportion of some group of people would be alive; and quoted the actuarial formula involving π which he explained stood for the ratio of the circumference of a circle to its diameter. His acquaintance, who had so far listened with interest, interrupted him and exclaimed, "My dear friend, that must be a delusion; what can a circle have to do with the number of people alive at the end

of a given time ?” Don’t be surprised to know that Ball writes of a distinguished Professor remarking that “it is impossible to conceive of a universe in which e and π should not exist.”

I sympathise with those of you to whom the abstract principles involved in Mathematics appear to have scarcely any use or aim; but if you continue your inquiries, your matured judgment will *rectify* your first opinion and at length you will find yourselves possessed of, to use the words of Professor Hall, “an instrument of matchless power and of universal application; a language which nature must hear, and to which she shall always reply.”

Even if the study of Mathematics bear no fruit at all, do not regard your labour spent on it as wasted. Nothing is wasted or lost in nature, matter is indestructible and cannot be lost, energy is indestructible and cannot be lost; and so I maintain labour is indestructible and cannot be lost. Rivers take away with them a great deal of earth and other substances from the plains, and so far as we can see the earth carried away is lost, but the same earth collects in the sea, and in course of time forms

islands there. The Sun dries up in the summer tanks, pools and lakes, and we think the water is lost; but before autumn is ushered in, the same water comes down again in the form of rain. Similarly, kinetic energy is converted into potential energy, thermal energy, electric or any other form of energy, but it is never lost, although it may so appear to us. Just in the same way, rest assured, labour is never lost; it is sometimes changed into experience, at other times it becomes, as it were, stored up for future use; but it is never lost. The labour of Columbus, although it did not bring forth the desired result, was far from being lost; the attempts of Englishmen at finding the North-West passage to India, although apparently fruitless, caused the Arctic Ocean to be explored. Similarly, attempts at finding the philosopher's stone led to the discovery of the Science of Chemistry. Again attempts at unreal Astrology led to real Astronomy. So, the apparently bootless endeavours of geometricians at the duplication of a cube, the trisection of an angle, and the squaring of a circle, were the cause of Conic Sections being discovered. The

vain struggles and efforts to construct a perpetual-motion machine advanced most considerably the Science of Dynamics. The celebrated John Hunter occupied a great deal of his time in studying most carefully the growth of a deer's horn (a sheer waste of time and energy in the opinion of most of us); but this apparently useless knowledge, well applied in the case of a dying patient, was one of the causes which rendered his name immortal. His labour was not lost and so will not your labour be lost which you devote to the study of Mathematics, but will reproduce itself in other forms of fruitful energy. It is rather sacrilegious to think of lost labour in connection with a subject of which, in the words of no less an authority than Helmholtz, we may say, "Of all branches of human knowledge, there is none which, like it, has sprung as a completely armed Minerva from the head of Jupiter; none before whose death-dealing Aegis doubt and inconsistency have so little dared to raise their eyes."

The vibrations of a lamp, suspended from the ceiling, taught Galileo how to construct the first

pendulum-clock; a falling apple gave Newton a lesson on the mysteries of the solar system; a boiling kettle instructed George Stephenson how to make the steam-engine; a frog's leg twitching when placed in contact with different metals directed Galvani to come to the important results wherein lay the germ of the Electric Telegraph. If apparently insignificant objects could teach such important lessons, will not Mathematics (which means *Knowledge* or *Science* itself) be able to teach you a great deal ?

Only a third eye is wanted (an eye in the head or brain, Mahadeva's third eye) to discover the *Parvati* of joy and glory on the mountains of Mathematics. Oh ! for the keen penetrating eye to which—

"There are tongues in trees, books in the running brooks,
Sermons in stones and good in everything."

We are reaping abundantly the fruits of the labours of others. We travel by rail, the most desirable kind of conveyance; we get our errands run by electricity harnessed for our sake, we live in comfortable houses, wear the clothes cut and sewn to suit our convenience,

get our food cooked and prepared in such a way as to keep us in good health and many other things we enjoy which have been thought out and worked out for us by others. Let us not forget that we also ought to do something for others in return. We owe a heavy debt to humanity. Let us try to leave the world better than we found it. Let us try to leave some foot-prints on the sands of time. Let us try to dive deep into the Ocean of Science and Mathematics and bring out, if possible, some pearls which may adorn the world.

Then work, work ; work with all your heart, with all your might, remembering that work is worship and remembering also that work is life—

“We live in deeds, not days ;
In thoughts, not breaths ;
In feelings, not in figures
on a dial.

He lives most who thinks most, feels
the noblest, acts the best.”

Genuine work will be found to be its own reward. Work is the normal state of man.

HOW TO EXCEL IN MATHEMATICS.

There is no royal road to Mathematics. Mathematicians, like poets, cannot be made but they are born. Still I have firm conviction that the following guiding principles and cautions, if strictly observed, shall convert Mathematics from a cold, unsociable stranger with knit brows and frowning countenance into a warm-hearted, cheerful and loving friend.

1 (a) Never approach Mathematics just after taking heavy meals. Let the food be well digested, and then apply yourself to this subject. Otherwise you will find it a very dry and rather repulsive study and most uninteresting.

(b) In days of hard Mathematical work you ought to take light, simple food that you can digest very easily; and be temperate. Don't take ghee in excess. High thinking and plain living should go side by side.

2 (a) Don't attack Mathematical problems or hard pieces of book-work when you are sleepy or when about to go to bed. You will in that state find them quite invincible and impregnable. Not only will they offer passive resistance, but will then lay you flat down on your bed. Plainly speaking, you will in two or three minutes, after taking a difficult problem in hand, fall fast asleep. But you may, with advantage, at such a time, revise that part of Mathematics which you are already thoroughly conversant with, or work easy sums and simple riders that require very little mental exertion.

(b) In order to excel in Mathematics you should always give to *sleep* what is its due. We cannot have a clear brain if we do not have enough of sleep. It is said of a great Mathematician, Des Cartes, that on account of his delicate health, he was permitted to lie in bed till late

in the mornings ; this was a custom which he always followed, and when he visited Pascal in 1647 he told him that the only way to do good work in Mathematics and to preserve his health was never to allow any one to make him get up in the morning before he felt inclined to do so.

- 3 (a) If, however, circumstances oblige you to study difficult portions of Mathematics or solve hard problems just after taking meals, or just before retiring to bed, you ought to keep standing as you work, or be walking up and down while you think. Otherwise your efficiency of labour will be very small, and laziness will get the upper hand of you.
- (b) Never neglect to take bodily exercise. This is a neglect which proves ruinous to most students.

Irregular students waste the greater part of their time in idleness but overwork themselves just before the examination, taking

no exercise and setting at nought the laws of health. Thus they succeed very easily in breaking their health, though not in passing the examination. Then, is imputed to labour what is brought about in reality by laziness ; the charge is laid at the door of hard work, whereas it was indolence that impaired their health. Remember, it is not labour that kills a student, but it is laziness or neglect of exercise that does so. Workers are sadly wanted in India, but not lazy workers.

4. When you begin a new book, it is advisable, first, to go through the book-work of the whole, at the same time doing the easy sums which come out on the first or at most at the second trial. After thus once passing through the book begin it anew, and omit no example. By adopting this system, you will save a great deal of your time and labour, and your work will be most efficient.

5. As far as possible try to do everything with your own unaided efforts. Not only should you try to solve the examples by your own exertions, but try to do the book-work also without the aid of the author. Try, as it

were, to re-discover everything. This will do you immense good. Read the heading in the case of each Article or the enunciation in the case of each Proposition and then shut your book, and try if you can give your own demonstration. Think over the subject for a time, if your exertions seem to be fruitless, read one or two sentences from the top in that Article or Proposition and then closing the book try to complete the proof; if then your attempts avail nothing, read one or two sentences from the *bottom* of the same Article or Proposition, and do your best to supply the parts of the proof not seen by you. If, then also you fail, read a little more of the book, and try to fill up the gap yourself. Thus a part at least of each Article or Proposition must, by all means, be drawn out from your own brain, if you want to acquire a sound knowledge of Mathematics. You may, at first, read very little by this method, but whatever is not learnt in this way forms but a very poor part of education. By and by your power will increase and this process will no longer be slow. Your progress will, after trying this method for a time, be both rapid and thorough,

and you will find yourself quick to perceive and slow to forget. It is to such readers that the Roman proverb applies : "Beware of the man of few books."

"The great danger," says a Mathematician, "which all mathematical students have to guard against, is that of learning off book-work without fully mastering the essential points of the methods. Mathematics cannot be crammed. To be able to write out book-work faultlessly is not sufficient. The why and wherefore of each step must be fully grasped, and students must not rest content unless they fully understand in every case what is the property to be proved, what known results are assumed, and what methods are to be applied. Otherwise their memory will be unfairly taxed, the work will degenerate into mere drudgery, and all this will be of little avail if the book-work so assiduously committed to memory should be set with some trifling alterations—a frequent artifice among examiners for finding out whether candidates *really* know their work."

The solution of easy problems and riders, which is also practically indispensable, also

depends almost entirely on a thorough knowledge of fundamental principles and methods, and those who do not clearly realize this are too often apt to rush on to results in their answers in the examination, and to use the words "it is obvious" or "evident" to conceal their ignorance of the intermediate steps, which, however, deceives no one but the candidates themselves. On the other hand, those who will take the trouble to realize fully the methods of the book-work and the framework of facts on which each Proposition is built up, will possess sufficiently powerful machinery to solve any reasonable problems that may be set.

All that will then be required is *readiness* in applying their knowledge, and this can only be brought about by frequent practice in working examples.

6. Don't disdain or pass over sums containing easy applications of the formulæ, and never be satisfied with *knowing*, merely the *way* how to work out a rider; work it out *actually*, carry your theory into practice. Never forget the precious maxim "The way to more light is the faithful *use* of what we have." By so

doing you will acquire practice which alone makes us perfect. You know the greater part of your University Examination-papers will consist of such easy riders; and even those questions in which brain work is most prominent, depend not a little for their full and ready solution on practical applications of the formulæ. If you are already practised in that work, you will finish in a very short time the whole of the paper, except those portions which require thinking; and out of the total amount of time allotted, having got a great deal at your disposal for thinking only, you will most probably succeed in your efforts in this direction too, and thus do the whole of the paper. As it is not enough for a man to know the theory of swimming but he ought to have practice in that art if he wants to swim across a river; so is *practice* necessary for you if you want to swim across the troublous sea of University Examinations. Simple riders and easy sums are a great recreation to the student of Mathematics.

Most students when asked to work out a sum, sometimes after making a few feeble efforts but frequently before making any,

give up in despair ejaculating the words "It is very difficult, it will not come out." But the self-same students, after the problem has been explained to them, cannot help uttering "Oh, it was so easy!" I say, yes, it was so easy, but you could not *get it out* because you did not *enter into it*. You got frightened by the very appearance of the exercise. You had no courage, no strong will, no patience, or no Mathematical virtue.

7. Frequently *revise* the portions which you have already read; otherwise your further progress will be very very slow, and you will find yourself no match for the examiners. "Every Mathematical book that is worth anything," says Professor Chrystal, "must be read back-wards and forwards. Go on but often return to strengthen your faith. When you come on a hard or dreary passage, pass it over; and come back to it after you have seen its importance or found the need for it further on."

8. In order to attain dexterity in analysis and calculation and become expert in giving ready solutions to problems, it is desirable to acquire the habit of performing mathematical

investigations *mentally*. No other discipline is so effectual in strengthening the faculty of attention; it gives a facility of apprehension, an accuracy and steadiness to the conception; and what is a still more valuable acquisition, it habituates the mind to arrangements in its reasonings and reflections. To give an illustration of how much it improves the intellectual powers I may cite the case of Euler, who had always accustomed himself to that exercise; and having practised it with assiduity he is an instance to what an astonishing degree it may be acquired.

“ Two of Euler’s pupils had calculated a converging series as far as the seventeenth term, but found, on comparing the written results, that they differed one unit at the fiftieth figure; they communicated this difference to their master, who went over the whole calculation by head, and his decision was found to be the true one. For the purpose of exercising his little grandson in the extraction of roots, he has been known to form to himself the table of the first six powers of all numbers, from 1 to 100, and to have preserved it actually in his memory.”

9. Mathematics requires of us a great deal of time and energy ; we should be continually working at it. But though it requires our body to be always in motion, ever working, and subject to the laws of Dynamics ; it demands our mind to be always at rest, in equilibrium and in a state, subject, as it were, to the laws of Statics. A man wanting to excel in Mathematics, should banish care and anxiety from his mind, think of nothing else but his work, should have a serene and tranquil heart, should allow nothing to disturb his peace and calm of mind. His labour will bear little fruit unless he is able to keep his mind in perfect solitude ; which in most cases, will require his body also to be in loneliness.

One lesson, Nature, let me learn of thee,

One lesson which in every wind is blown.

One lesson of two duties kept at one

Though the loud world proclaim their enmity—

Of toil unsever'd from tranquillity !

Of labour, that in lasting fruit outgrows

Far noisier schemes, accomplish'd in repose,

Too great for haste, too high for rivalry !

Yes, while on earth a thousand discords ring.

Man's senseless uproar mingling with his toil.

Still do they quiet ministers move on,
Their glorious tasks in silence perfecting ;
Still working, blaming still our vain turmoil ;
Labourers that shall not fail, when man is gone.

(*Matthew Arnold.*)

10. A student of Mathematics should always have a humble heart and a *docile* spirit.

Store in, carefully, every piece of knowledge, gather every bit of Mathematical truth ; what, if you can make no immediate use of them, and what, if no pleasing result seems likely to spring from them.

“ . . . because right is right, to follow right
Were wisdom, in the scorn of consequence.”

What a noble spirit of research was betrayed by the great Mathematician when he spoke of himself as having been all his life but “a child gathering pebbles on the sea-shore ”——a similitude expressing not only his humility, but alluding likewise to “the spirit in which he had pursued his investigations, as having been that, not of selection and system-building, but of childlike alacrity in seizing upon whatever contributions of knowledge Nature threw at his feet.”

These directions may be summed up in a single one:—Love the subject (Love conquers all.) and try, by every means possible, to keep yourself in a state in which you may be able to concentrate your mind and pay close and undivided attention to the subject. This is a faculty, which, if we consider the testimony of Newton sufficient evidence, is the great constituent of inventive power. It is that complete retirement of the mind within itself, during which the senses are locked up; that intense meditation, on which no idea can intrude; that firm, straightforward progress of thought, deviating into no irregular sally; that perfect *yoga*, where the mind becomes one with the subject; which can alone place Mathematical subjects in a light sufficiently strong to illuminate them fully, and preserve the perceptions of the mind's eye in the right order.

In the end I shall lay before you the secret of success in the study of Mathematics as well as in that of any other undertaking. It is seeking not our own aggrandisement, but the glory of God ; it is like the Red Cross

Knight to labour and struggle for the Fairie Queen Gloriana or the Glory of God. It is thus to make our whole life a continuous prayer by our acts. It is to carry into practice the noble advice of Lord Sri Krishna—

“ In thy thoughts.

Do all thou dost for Me ! Renounce for Me !

Sacrifice heart and mind and will to Me !

Live in the faith of Me !”

Let me close with the following strictly true lines of Shakespeare:—

“Heaven doth with us as we with torches do,

Not light them for ourselves ; for if our virtues

Did not go forth of us, 'twere all alike

As if we had them not. Spirits are not finely touch'd,

But to fine issues ; nor Nature never lends

The smallest scruple of her excellence,

But like a thrifty goddess she determines

Herself the glory of a creator,

Both thanks and use.”

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